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ABSTRACT

The Tri-Cultural Sensitivity In-Service Training Program, funded by the Federal government under the provisions of Title IV, Public Law 88-352 (Civil Rights Act) of 1964, was developed in response to the results of a system-wide survey of the staff in 1967. Eighty-five percent of the teachers granted that a deficiency in knowledge, understanding, and the know-how of communication among the cultures of Mexican Americans, Indians, and Anglo Americans could be the reason for failure to meet the needs of the students. Among the objectives of the program were: to conduct training for the professional staff, the student population, the community, and non-certified personnel with regard to human values by means of in-service programs geared to the specific needs of each respective group; to conduct highly concentrated beginning-of-the-year orientation in-service sessions according to the individual needs of the staff; and, to prepare long-range sequential procedures, which will lead to a balanced curriculum and provide for relevancy in the instructional program, so that students will get more meaning by being able to relate their home environment to their school environment, at least partially. (Author/JM)

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BERNALILLO PUBLIC SCHOOLS
TRI CULTURAL SENSITIVITY
IN-SERVICE TRAINING
PROGRAM REPORT

UD011557

The Director of Title IV dedicates the Tri-Cultural Sensitivity Program to the following people:

Board of Education Members

Tom Montoya	Chairman
Rebecca Baca	Vice-Chairman
Inez Gabaldon	Secretary
Rueben Montoya	Member
Romeo Ortiz	Member
Celestino Quintana	Member
Joseph Zimmerly	Member

and

Pete Santistevan	Superintendent
Joseph Kloeppel	Assistant Superintendent
Toby Salas	Director of Instruction

ACKNOWLEDGEMENT

On behalf of the Board of Education of the Bernalillo Public Schools, sincere graditude goes to the administrative council of the Bernalillo Public Schools and to the people of the school district who made this program a success. Special thanks goes to the list of teachers who served as cadre for the tri-cultural sensitivity in-service training program.

Miss Erlinda Baca
Mrs. Cecilia Rinaldi
Mr. Dan Trujillo
Mr. Leo Reano
Mrs. Virginia Chavez
Mrs. Elena Gallegos
Mrs. Rosemary Paez
Mr. Joaquin Montoya
Mrs. Sue Charles
Mrs. Elizabeth Ashe

Acknowledgement is also made to the various building staff members who cooperated so deligently and unselfishly in helping to promote the program. Last but not least, the Board of Education would like to acknowledge Miss Esther Moya, Title IV Secretary, for the excellent job she did throughout the program.

Mr. Arnold J. Rael
Director of Title IV
Bernalillo Public Schools

PREFACE

Following a several year study conducted by the Bernalillo Public Schools, it was believed that a number of problems existing in the system were the result of insufficient understanding and lack of appreciation among the three cultures represented. Needless to say, the lack of rapport from which the schools suffer is the fault of no one person or no one culture; persons among the student bodies, school staffs, and the community are all culpable. A number of difficulties and certain confusions existing within each of the three cultures themselves bring about cultural problems.

A program to promote culture awareness was conceived in the form of a proposal established by the Administrative Council. This program was designed to alleviate problem areas such as under-achievement in keeping with national norms; school dropouts, discipline; lack of community involvement. These problem areas (consistent with above) are inherent despite well qualified staff members, ample materials, and well equipped buildings.

Repeatedly, in previous years, the administrators and faculty members have concentrated much effort toward the devising of a curriculum tailored to the Bernalillo students. Many revisions have been made; team-teaching; grouping, both as pertinent to the forming of a class and within the classes themselves; seminar-type situations; new course offerings. In short, curriculum has undergone additions, deletions, and whatever modifications seemed advisable. Despite the education magic of permeatations and combinations, the end results were unable to satisfy the expectations. Student needs were not being met, and the cultural backgrounds of both students and teachers remained unshared, poorly interpreted or misinterpreted, and a status quo of quiet segregation both self and other inflicted, based on distrust, misunderstanding and under-rating each other.

Three years ago a system-wide survey of the staff, initiated by the administration, indicated an accord among 85% of the teachers granting that a deficiency in knowledge, understanding, and the know-how of communication among the three cultures could be the reason for failure to meet the needs of the students. Hence, the beginning of an in-service program held at the Bernalillo High School, supervised by Dr. Horacio Ulibarri from the University of New Mexico. The intent or objective of the class was to increase culture alertness among the staff. Shortly thereafter, Dr. Ulibarri offered a course in cultural sociology under the auspices of the university and held in Bernalillo. The course aimed to provide each teacher with a fundamental knowledge of each of the three cultures. Upon conclusion of the course, teacher reaction was most encouraging. They indicated a certainty that a greater understanding of their pupils did, indeed, result. Many became increasingly sensitive to their own culture as well as to the remaining two. The sole negative aspect of the course lay in the limited number of teachers who could be accomodated in this class.

Dr. Ulibarri's course was a beginning, but clearly something was needed from which all teachers and students in the district could benefit. The hinted at success of the efforts thus for encouraged the Administrative Council to develop an all-encompassing program which would involve each member of the system if the funds could be provided for comprehensive in-service training to reach the entirity of the professional staff.

The Bernalillo Public Schools presented its proposal to the federal government, accompanied by a request for financial assistance to carry out the system-wide projects to detailed satisfaction.

In the late spring, 1969, the federal government approved the proposal and issued a grant which totaled $49, 000, under the provisions of Title IV, Section 405, Public Law 88-352 Civil Rights Act of 1964. The major provisions made it possible for involvement of all teachers in workshops, during school time for several successive days and in small groups, according to a pre-determined schedule.

Because of the grant, it was possible to hire substitute teachers to relieve an approximate two per building for each workshop. Although it was recognized as a class-time disturbance by both teachers and administrators, it was also accepted that the long range good anticipated should be more than compensation.

Consultants from the universitites, the community, and from other agencies, expertly qualified on a particular culture, were to provide the sensitizing experiences in the workshop, which, would aid the teachers in the classrooms. In addition to the teacher workshops, the proposal also calls for students, community members, and non-certified personnel to undergo similar training upon completion of staff workshops.

It is anticipated that upon termination of the workshops, the teachers will be able to apply the information and know how which they have gained to material and curriculum approaches. Although basic subject matter itself cannot be altered, the methods used to appeal to student interest and reference may be revamped to render material more meaningful. In certain circumstances, implications for textbook changes, deletions and/or expansions of materials, may well appear purposeful. The over-all objective is a transition of the Indian, Spanish, and lower economic class Anglo students to a middle class culture without depriving each of its own values and right to make valuable contributions.

A director for Title IV was hired by the Bernalillo Public Schools in July, 1969, and the cultural sensitivity program was put into action.

The first workshop, July 28 through August 11, was composed of a nucleus of ten teachers, each of whom was an experienced teacher with the Bernalillo Public Schools and had been suggested by the respective principals on the basis of recognized teaching ability. This nucleus, or cadre, underwent an intensive two-week session in cultural awareness. The cadre have served as assistants in coordinating and executing successive workshops since the completion of the first, and may be expected to do so throughout the year.

The second of these workshops, August 11-20, was held for the benefit of teachers who were new to the system for the current year, to provide a practical form of orientation.

The initial workshops were well planned. Consultants from the University of New Mexico, the Southwestern Cooperative Educational Laboratory and from the United Pueblo Agency were hired and provided a wealth of information and insight relevant to a specific culture. The activities during these two weeks ranged from a twelve-hour session in sensitivity training to home visitations in the various Indian pueblos, films, noted authoritative speakers, bus tours of neighboring villages, attendance of the Santo Domingo Fiestas on August 4, and having a speaker from the United Mexican American Students address the group.

Each cadre member expressed his commendation of the program upon completion of the first workshop and occasionally offered a suggestion for varying future sessions.. The need of such cultural background was even more obvious, and many new ideas for inculcating the values of cultural sensitivity designed to promote more effective communication among individuals proved extremely helpful in encouraging open discussion and increased frankness for purposes of relating to common goals.

A one-day system-wide in-service program was conducted on September 17, 1969, from which it was concluded that those who had attended one of the extended workshops profited considerably more than those who were yet to experience the more rounded, lenghtier session. The questions were numerous; particularly as pertained to the apparent shift from traditional curriculum to one incorporating a conscious attempt to employ cultural backgrounds, differences, and similarities. Despite a degree of consternation on the part of those who were being exposed for the first time, the evaluation was still strongly positive.

On November 18, 1969, through the cooperation of the Title IV office and the office of the Director of Instruction, seventy teachers of the Bernalillo Public Schools System were enrolled in a credit course in Education Sociology and Children's Literature. These courses were to be taught in the Bernalillo Public Schools once a week and were to be conducted by the University of New Mexico, and teachers taking it were to earn three credit hours. Both courses were to be offered in conjunction with the district's philosophy of culture awareness and were to be closely tied in with the cultural background of the students of the Bernalillo Public Schools.

The members of the Cadre underwent in-service sessions on the third Wednesday of each month. All certified members of the school district attended a four-day workshop planned for each month starting October, 1969, through March, 1970. A second system-wide workshop was conducted on January 30, 1970. Consultants selected for this workshop were chosen on the knowledge that they had on curriculum innovations and on the implementation of culture awareness into the program of studies. Besides having all the professional people of our school district present at this workshop, board members, substitute teachers and other interested people of the community were present to observe this one day in-service.

The last workshop of the school year was conducted with the student council of the high school and was geared to making members of the student council culturally aware of one another. It was an experiment to see how this type of a program would be accepted by students at the high school level.

The final phase of the endeavors for the current year involved the Administrative Council and the cadre writing a follow-up proposal in an effort to obtain a renewal to work actively on curriculum development, employing an emphasis on culture awareness as it pertains to the students who are housed among the Bernalillo Public Schools.

The Bernalillo Public Schools, on July 7, 1969, hired Mr. Arnold J. Rael to direct the Tri-Cultural Sensitivity In-Service Training Program funded by the Federal government under the provisions of Title Iv, Section 405, Public Law 88-352 Civil Rights Act of 1964.

The objectives of this program were:

1. To conduct in-service training for the professional staff, the student population, the community, and non-certified personnel with regard to human values by means of in-service programs geared to the specific needs of each respective group.

2. To conduct highly concentrated beginning-of-the-year orientation in-service sessions according to the individual needs of the staff.

3. To prepare long-range sequential procedures which will lead to a balanced curriculum (including materials and techniques) and provide for relevancy in the instructional program so that students will get more meaning by being able to relate, at least to some degree, their home environment to the school environment.

4. To secure the services of experts as consultants in the areas of cultural sensitivity and awareness for conducting workshops and classes or combinations of both, utilizing local community leaders, university personnel, and available professional staff versed in cultural sensitivity.

5. To involve the total community in the formulation of educational objectives and curriculum offerings in order that the knowledge of cultural backgrounds will help provide a smooth transition into a middle-class culture without losing the value of the original cultures while at the same time making the two cultures compatible to the student (while being exposed to the one, he still retains his identity in the other).

6. To bring about a better understanding of cultural awareness in order to avoid discrimination in curriculum offerings.

I

1. Objectives of Cadre Workshop
2. Consultants hired for Workshop
3. Amount paid and hours worked by Consultants.

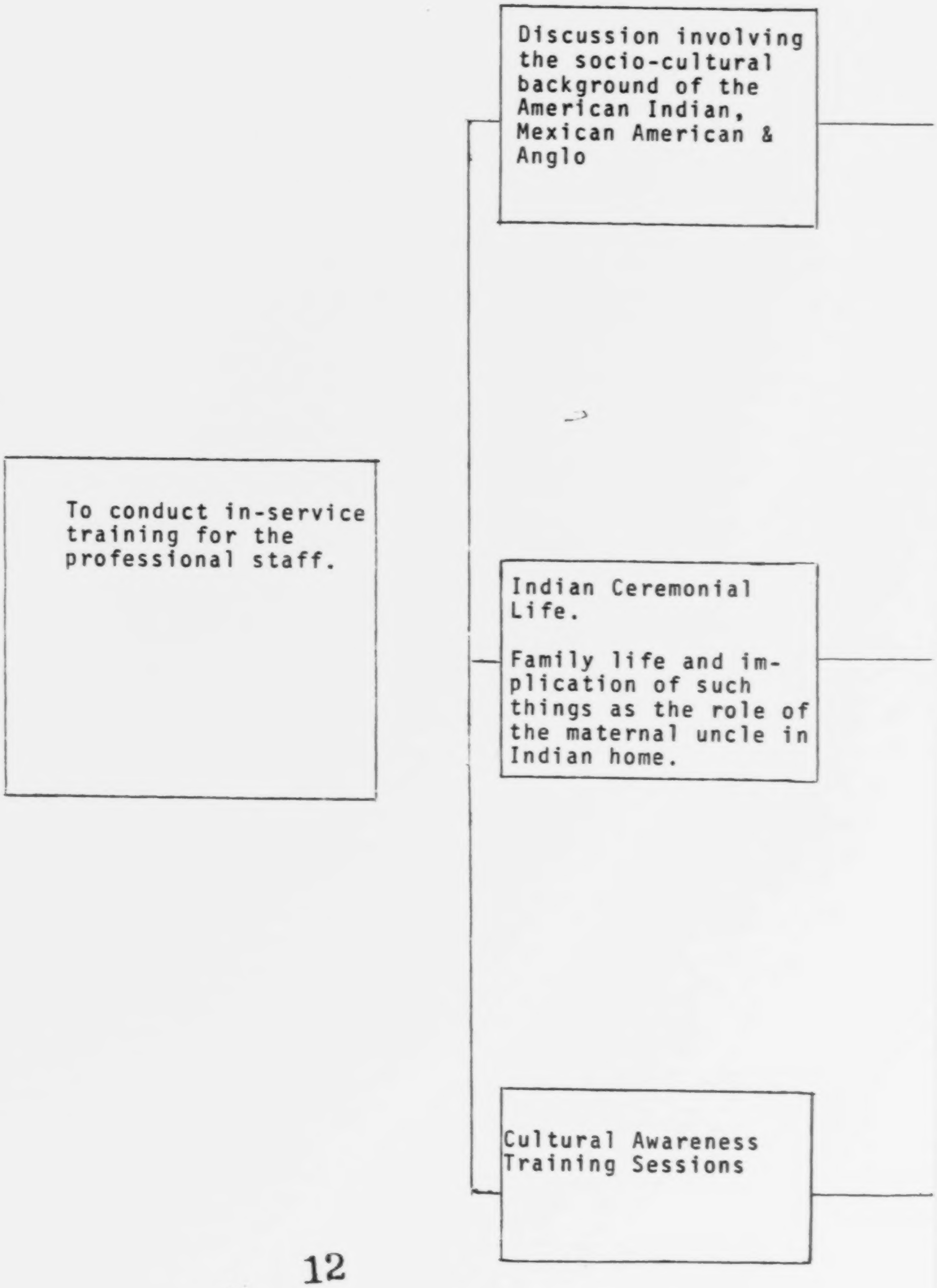
The first step taken by the director to achieve the objectives was to meet with the administrative council to get recommendations from the principals and other administrators on how the goals were to be achieved. Recommendations were to have ten teachers to be selected by the principals according to their teaching experience, abilities, cooperation and dedication. Two teachers were to be recommended from each of the four large schools in the district; Bernalillo High School, Bernalillo Junior High School, Santo Domingo School, and the Roosevelt Grade School. One teacher was selected from Cochiti and another teacher from the Algodones and Placitas Schools. These teachers were to go through their first workshop starting July 28, through August 8, 1969. After completing this cultural awareness workshop, they were to serve as cadre in helping to conduct other in-service workshops during the school year. Several members of the cadre were asked to meet with the director to plan the two week in-service training.

The tri-cultural background of the Bernalillo Public Schools - Indian, Mexican-American, and the Anglo, was deeply emphasized as the agenda was planned and the consultants were hired for the workshop.

Following are the planned objectives and consultants utilized for reaching the goals for the first workshop. Also included are letters to national, state and local leaders, inviting them to attend this program sponsored by the Bernalillo Public Schools, and a letter to a radio station asking the radio announcer to inform the public about the workshop.

OBJECTIVE
COLUMN "A"

EXPANSION OF OBJECTIVE
COLUMN "B"



To conduct in-service training for the professional staff.

Discussion involving the socio-cultural background of the American Indian, Mexican American & Anglo

Indian Ceremonial Life.

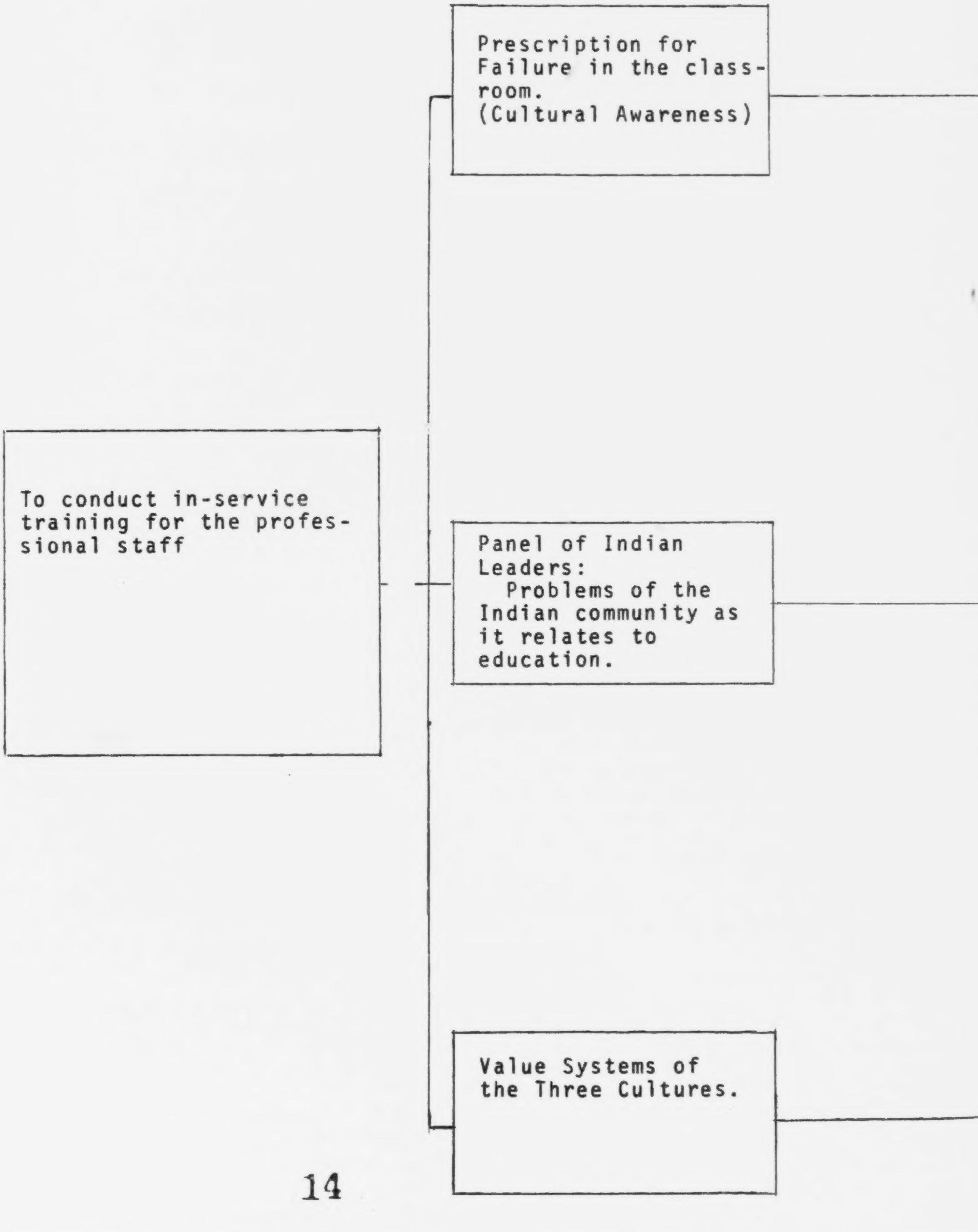
Family life and implication of such things as the role of the maternal uncle in Indian home.

Cultural Awareness Training Sessions

CONSULTANTS TO BE UTILIZED FOR REACHING OBJECTIVE COLUMN "C"	ESIMATE OF TIME CONSULTANT WILL BE UTILIZED
Mr. Joe Sando United Pueblo Agency	4 hrs. - $16.00 per hr.
Dr. Casavantes SWCEL	2 days - $200.00
Dr. Terry Daniel SWCEL	2 days - $200.00
Miss Juanita Cata University of New Mexico	1/2 day - $50.00
Mr. Ernest Suazo University of New Mexico	10 hrs. - $150.00
Mr. Joe Ulibarri University of New Mexico	10 hrs. - Free

OBJECTIVE
COLUMN "A"

EXPANSION OF OBJECTIVE
COLUMN "B"



To conduct in-service training for the professional staff

Prescription for Failure in the classroom.
(Cultural Awareness)

Panel of Indian Leaders:
Problems of the Indian community as it relates to education.

Value Systems of the Three Cultures.

CONSULTANTS TO BE UTILIZED FOR REACHING OBJECTIVE COLUMN "C"	ESTIMATE OF TIME CONSULTANT WILL BE UTILIZED
Dr. Casavantes SWCEL	1/2 day
Dr. Terry Daniel SWCEL	1/2 day
Domingo Montoya All Indian Pueblo Council Office	3 hrs.
Joe Sando United Pueblo Agency	3 hrs.
Ernest Lovato All Indian Pueblo Council Office	3 hrs.
Dr. Aragon University of New Mexico	1 1/2 hr. - Free

OBJECTIVE
COLUMN "A"

EXPANSION OF OBJECTIVE
COLUMN "B"

Culture of Poverty
1. Narcotics and Alcoholism.
2. Suicidal Statistics
3. Changing trends
4. Decreasing importance of agraian life.

To conduct in-service training for professional staff.

CONSULTANTS TO BE UTILIZED FOR REACHING OBJECTIVE COLUMN "C"	ESTIMATE OF TIME CONSULTANT WILL BE UTILIZED
Dr. Casavantes SWCEL	All day
Dr. Terry Daniel SWCEL	All day

II

1. Letter of invitation to Senator Joseph Montoya to participate in workshop.

2. Letter of acceptance from Senator Joseph Montoya.

3. Letters to state, local leaders, and pueblo leaders inviting them to the workshop.

4. Letters to the news media requesting announcement of workshop.

July 11, 1969

Senator Joseph M. Montoya
United States Senate
Washington, D.C.

Honorable Senator Montoya:

On Monday, July 28, 1969, the Bernalillo Public School System has invited leaders from Sandoval County, university professors, leaders of the Indian people, leaders from the State Department of Education, and other agencies, to attend a meeting at the all purpose room of the Bernalillo Junior High School. The news media has also been invited.

It is on that day that the Bernalillo Public School System will introduce their new Title IV Program which was funded a few months ago.

Senator, we would like to have you give the opening address. Will you please let us know if you will accept.

Sincerely,

Arnold J. Rael
Director of Title IV

AJR:em

RICHARD B. RUSSELL, GA., CHAIRMAN
ALLEN J. ELLENDER, LA.
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United States Senate
COMMITTEE ON APPROPRIATIONS
WASHINGTON, D.C. 20510

July 18, 1969

Mr. Arnold J. Rael
Title IV Director
Bernalillo Public Schools
P. O. Box 158
Bernalillo, New Mexico 87004

Dear Arnold:

In reply to your letter of July 11, 1969, I am pleased to accept your invitation to speak at the Bernalillo Public School system's introduction of the Title IV Program, on July 28, 1969.

Please let me know what time the meeting will be held and any other pertinent data.

Looking forward to seeing you, and with cordial best wishes, I am

Sincerely,

Joseph M. Montoya

Joseph M. Montoya
United States Senator

JMM/mj

July 15, 1969

Mr. Pete Santistevan, Superintendent
Bernalillo Public Schools
Bernalillo, New Mexico

Dear Mr. Santistevan:

I would like for you to invite the Board of Education of the Bernalillo Public Schools to attend a meeting at the Bernalillo Junior High School All-Purpose Room at 9:00 A.M., on Monday, July 28, 1969.

This meeting invitation has been extended by the Title IV Director to people from Sandoval County, university professors, Indian representatives, State Department of Education, and other agencies. The news media has also been invited.

The purpose of this meeting will be to introduce the Cultural Awareness Program under the Provisions of Title IV, Section 405, Public Law 88-352 Civil Rights Act of 1964.

I would greatly appreciate it if the board members would consider attending this very important meeting.

Sincerely,

Arnold J. Rael
Director of Title IV

AJR:em

July 15, 1969

Mrs. Ann Rustebakke, President
Bernalillo Public Schools
Citizens Advisory Committee
Placitas, New Mexico

Dear Mrs. Rustebakke:

You and your committee are cordially invited to attend a meeting at the Bernalillo Junior High School All-Purpose Room at 9:00 A.M., on Monday, July 28, 1969.

This meeting invitation has been extended by the Bernalillo Public Schools System to people from Sandoval County, university professors, Indian representatives, and other agencies. The news media has also been invited.

The purpose of this meeting will be to introduce the Cultural Awareness Program under the Provisions of Title IV, Section 405, Public Law 88-352, Civil Rights Act of 1964.

We would appreciate it very much if you and your committee would attend this meeting.

Sincerely,

Arnold J. Rael
Director of Title IV

AJR:em

July 15, 1969

Mr. Domingo Montoya, Chairman
All Pueblo Indian Council
Sandia Pueblo
Bernalillo, New Mexico

Dear Mr. Montoya:

You and your committee are cordially invited to attend a meeting at the Bernalillo Junior High School All-Purpose Room at 9:00 A.M., on Monday, July 28, 1969.

This meeting invitation has been extended by the Bernalillo Public Schools System to people from Sandoval County, university professors, Indian representatives, and other agencies. The news media has also been invited.

The purpose of this meeting will be to introduce the Cultural Awareness Program under the Provisions of Title IV, Section 405, Public Law 88-352, Civil Rights Act of 1964.

We would appreciate it very much if you and your committee would attend this meeting.

Sincerely,

Arnold J. Rael
Title IV Director

AJR:em

July 24, 1969

KQEO Radio Station
2000 Indian School Road N. W.
Albuquerque, New Mexico

Gentlemen:

We would like very much if you could announce over the radio, the following information concerning a meeting that we are having on Monday, July 28, 1969.

The message is as follows:

> Mr. Arnold J. Rael, Director of Title IV of the Bernalillo Public Schools wishes to inform the public that on Monday, July 28, 1969 at 9:00 A. M., the Bernalillo Public Schools will be introducing their new program on cultural awareness. Senator Joseph Montoya will be giving the opening address. The public is invited.

We would surely appreciate this favor very much.

Sincerely,

Arnold J. Rael
Director of Title IV

AJR:em

III

Organizing Cadre Workshop
(First Workshop)

1. "The need for education to Recognize the Importance of Culture Diversity" ---by U. S. Senator Joseph M. Montoya
2. Culture Awareness ---An Effect on the Instructional Program ---by Toby L. Salas, Director of Instruction
3. Socio-Cultural Background of the Pueblo Indian
   a. Political System of the Indian Pueblos.
   b. Pueblo Economics
   c. Teaching Indian Students to Succeed ---by Joe Sando
4. The Ills of Poverty
   a. Attributes of the Mexican American
   b. The Anglo
   c. The Self-fulfilling Prophecy ---Team taught by Dr. Casavantes and Dr. Terry Daniel
5. The History of Pueblo Life and Ceremonialism
   a. Illustration of the story of White Horse
   b. Felt board stories on a Ute Legend and Home for the Dine'. --- by Juanita Cata
6. Talk by Indian leaders
7. Visit to Santo Domingo on a cultural activity field trip.
8. Cadre live-in in Santo Domingo and Cochiti pueblos.
9. Concepts and Characteristics of a "Culture of Poverty"
   a. The Feedback Loop
   b. Interactional Mechanisms of Defense
10. Meeting at Elk's Club with the leader of the United Mexican American Students' Organization.
11. Evaluation of the cadre workshop.
12. Certificate of completion of workshop.

The Bernalillo Public Schools started their first cultural awareness workshop on July 28, 1969. The first half of the morning session was taken up in introducing the Title IV Program. There were about one-hundred and fifty to two-hundred people present at this session. Sixty per cent were lay people who had previously been invited to this meeting. The meeting was opened at 9:00 A.M., with the pledge of allegiance led by Miss Esther Moya, Title IV Secretary. United States Senator Joseph M. Montoya gave the opening address in which he spoke on "The Need for Education to Recognize the Importance of Cultural Diversity." The Assistant Superintendent, Joseph Kloeppel gave the welcoming address and the Title IV budget proposal review. Toby L. Salas, Director of Instruction spoke on instruction and the need for change. Mr. Joe Ulibarri spoke on the cultural awareness center at the University of New Mexico.

The news media invited and present were KOB TV, the Santa Fe New Mexican, The Albuquerque Journal, The Bernalillo Times, and the Northside Story. The purpose for having the news media at the meeting was so that the people from the school district who couldn't attend the meeting would be informed on the type of program that was being brought into their schools.

In the next pages of the book, are the speeches given by Senator Joseph M. Montoya and Mr. Toby L. Salas, Director of Instruction for the Bernalillo Public Schools. Both of the talks deal with the need of such a program as the one that the Bernalillo Public Schools was dedicating on this day. (Tri-Cultural Sensitivity In-Service Training Program) These talks have been inserted in this book to give the reader a background to why the Title IV Program.

THE NEED FOR EDUCATION TO RECOGNIZE THE IMPORTANCE OF CULTURAL DIVERSITY

--U. S. Senator Joseph M. Montoya

I am very pleased to be here to address the Bernalillo School System on the occasion of their new Title IV Program, in this case a tri-cultural sensitivity in-service training program. This is an especially significant occasion, for it means symbolically that a change is coming about in our attitudes and appreciation for the important role cultural diversity plays in American life. Those of you who have lived here in New Mexico for most or all of your lives as I have, know the one thing that unites and will continue to unite Spanish-speaking activists is education.

Education, when it includes a curriculum designed to bring about a cultural awareness — an appreciation for the diversity of cultures in America, and the need to retain the constructive values of differences-- goes beyond past traditional educational practices. It strives to bring the community, faculty and student population into a working partnership. It is this partnership and its importance in our society that I want to briefly discuss.

Without a real partnership between the school and the community, no basic solutions to the educational problems of America can be found. This partnership must center on the parent, child, and teacher. The school organization should be designed to serve them; the school board to serve the organization.

Community action groups must be mobilized to bring a new vision into the American scene--a vision of cultural diversity in which the school serves as the instrument for the creation of a society which truly accepts each man for himself. I want each and everyone of you here today to know I speak about the need for all of us to continue to strive to improve the education of all citizens within the community. Of course our prime responsibility is the child-- for it is the daughters and sons of this growing community that will determine the future destiny of the state, and in the larger sense the nation. We can enter into this partnership of learning and understanding with our children and make it a learning process for all.

Today the Bernalillo Public Schools system introduces their new Title IV program. I believe each and everyone of us has the obligation to search in our own way to help this and every other educational program which is dedicated to the principles of bringing about a cultural awareness of the problems attendant to the residents of their community.

Let us remember this; the high dropout rates of high schools should be thought of not as the fault of the student, but the responsibility of the community and faculty organization serving the student; in summary student demonstrations just might be--and often are--the result of the student's increasing awareness that he is not getting out of school what he should be. It's difficult to accept, I know, but it is so very often true.

Today, we should applaud the inaugural of a greatly needed school training program designed to bring a new more responsive awareness of the student, community and social needs to the community in the new era of rapid social change.

This and other similar programs will need to dig deep for the necessary ingredients to enable the community to respon effectively in the field of education.

This program--all programs of education--should be committed to the following principles:

Children can and must learn regardless of background.

Language should not be an obstacle for success, but should be an effective tool for learning.

Training programs can be established which will enable the teacher and administration to have confidence that they can be successful with the bilingual student.

Parents and the community must be intimately involved in the discussions that direct the education of their children.

Fundamental changes in attitudes toward our changing society will only come about if the school system raises the hopes and individuality of each student and does not diminish or destroy them.

And lastly, if we are to create a new and better educational environment, cultural diversity must be a key ingredient.

Time is short--there is not time to cling to the pillars of the past. We must move to believe in the value of cultural diversity and change, and work to make the school a positive force in molding America's future.

CULTURAL AWARENESS--AN EFFECT ON THE INSTRUCTIONAL PROGRAM

--Toby L. Salas
Director of Instruction

Senator, Guests, Ladies and Gentlemen, it is not very often that I have the opportunity to address a large cross-section of people representative of the different facets of our community. It is even less often that I have a chance to speak in the presence of a United States Senator and thereby convey some of the thoughts and problems that we are encountering in education and to give all of you, as well as our distinguished Senator, a chance to hear first hand what some of our problems are and some of the solutions we are attempting in order to improve the quality of education for the students of the Bernalillo School district.

I would like to begin, first of all, by giving you some background as to the purposes and functions of the American schools. As I see it, functions of the schools have been first; to transmit culture, second; they have served a custodial function, and third; is the teaching of concepts and skills. However, the objectives of education today are much more than these and they involve the education of the whole child. Education has taken over the task of helping the child physically, mentally, and morally of trying to provide him with opportunities which will enable him to become a fruitful contribution to the society in which he lives and which will enable him to enjoy life according to his talents and abilities. The schools must, of necessity, take on some of the responsibilities that are currently being abdicated by the church and the home. I believe that the society is demanding and expecting this of the schools, more and more.

Some of the problems within the educational structure with certain glaring discrepancies which have become quite pronounced in the last ten or fifteen years. These concern chiefly, three different areas: (1) This area deals with the contents of what makes up the curriculum. The second area deals with the college oriented type of program which we have been offering to all students regardless of whether they are college bound or not. The third area deals with the lacking of understanding of our minority cultural groups.

The emphasis for my talk today will be on the third problem which I have just mentioned. The middle-class, Anglo-Saxon orientated curriculum which we have been using throughout the country has not taken into consideration the minority cultures. In many ways, not only have we confused our students, but we have in effect contradicted some of their cultural values. As an example, for many years it was considered practically a crime for Spanish to be spoken around the school or in the classroom. The obvious result wasthat the Spanish students concluded that there must be something wrong with his mother's tongue and consequently became ashamed of it and one of two things happened; they either rejected completely their families way of thinking and their Spanish background and tried to pass as Anglos, or they rejected completely the Anglo-sized process and in turn became dropouts from an institution that had nothing to offer them but ridicule. Needles to say, this did not help the cause or education in the least, and certainly not the pupil involved.

The Indian students also found himself in a completely strange environment which in no way related to any aspect of his family and cultural life. It is almost a crime to think of the harm that we must have done to some of these students unknowingly. There is no one to blame for this anymore than anyone would be blamed for the people that died of small pox before innoculation was discovered. But once the problem has been posed and identified, if we continue in the same pattern, then we will surely be to blame and we will surely have accounting to give of our stewardship in this respect.

Let me clarify what I have just said by saying that I am not advocating that we do away with the contents that we now have, I am not advocating that we downgrade the Anglo-Saxon orientated curriculum as we have it today, what I am saying is that we incorporate and assimulate into this curriculum and add the culture of the Indian and the Spanish people. That we begin to make them feel that their cultures are just as important and just as worthwhile as any other and that they also have something to contribute to the American society. Until we do this, until we make these people feel proud of their heritage, proud of their culture, until we make them feel that school is not their antagonist but is their friend and is trying to work with them, all the money spent and all the new methods we might use would be of little value. The questions of dropouts and absenteeism have repeatedly been posed, especially in reference to the Spanish and Indian students here in Bernalillo. And I submit to you that these problems will be solved once we can make our curriculum contents more meaningful to the students so that he can relate in a harmonious way, his community life, his personal life, and his school life as one complete cycle of his total educational process. The problem of which I have just been speaking has been adequately identified in many ways by many people. Several studies have been made and statistics given on the Indian educational opportunities and the lack of them. On the Spanish there are also all kinds of statistics pointing out the discrepancies in our educational setup.

About two years ago, after careful analysis of the problem facing education, the Bernalillo School District became aware and identified this as the major obstruction to equal educational opportunities for students. The administrative council, at this point, embarked on a five to ten year study of the problem and ways and means of solving it. Briefly, we have had several system-wide workshops, and several others at the building level on cultural awareness. We hired Dr. Horacio Ulibarri, from the University of New Mexico, as a cultural consultant to help us in this area. In cooperation with Southwestern Cooperative Educational Lab, we conducted a comprehensive survey of learning styles of our different cultural groups. As a result of this and again in cooperation with Southwestern Educational Lab, we experimented this year with the Oral Language Program which is designed to meet the needs of the student for whom English is a second language. At the request of some of our staffs, we sponsored a three hour course, taught by Dr. Ulibarri, our consultant on cultural awareness. About six months ago, the administrative council began making plans for furthering the work of cultural awareness and at this time we felt that it was time to bring in the different communities in the district and really start working towards what will be a change in the curriculum.

However, to begin this phase of our work, additional monies had to come from someplace and it was at this time that Dr. Ulibarri called me and advised me of the possibility of getting money under

Title IV of the Civil Rights Bill. I had alerted him to be on the look out for some type of assistant for us. At this point, I approached Mr. Joseph Kloeppel, our Assistant Superintendent, who is in charge of federal proposals such as this and he presented an outstanding proposal. Culminating a trip to Dallas in which we were granted the money. I would like to say, at this point, that had it not been for the tremendous amount of work done by Mr. Kloeppel, and the backing of the Superintendent, Mr. Pete Santistevan, and the administrative council, the project that we embarked on today would never have been possible.

There may well be some who would say that the development of a new curriculum and the training of teachers is more appropriately the function of the colleges and universities. Still others might insist that schools should focus their energies on more formal education and more academic matters and leave the cultural aspects to the family and the moral aspects to the church. Not all will agree with what we are attempting to do. Change always brings critics and creates fear and suspicions sometimes, but we are prepared to meet with them today.

I would urge us not to worry about jurisdictional definitions or disputes. The task is so important that overlapping and reinforcement will indeed be needed and extremely desirable. But if the school, which is the one institution that has access to all children during their very formative years does not consider the development of this kind of program a vital part of its charter in a new age, then we will not be utilizing what is probably the single most important channel for the change in our entire society.

At one time we used to say that "ignorance is bliss", but today we know that ignorance is suffering; ignorance is being poor, ignorance is being helpless. Misery, bad health, hunger, and immorality are the products of ignorance. It is a shame for a nation of plenty to have poor in its midst; but it is tragic for a nation with such vast wealth of technology, science, and knowledge to have so many poorly educated, uneducated, and illiterate in its midst. In a nation of wealth, we have poverty; in a nation of equality, we have discrimination; in a nation of knowledge, we have ignorance.

In relation to program development and the on-going enterprise of educating all youth, I perceive the following educational needs as a must if we are to accomplish our task of education:

1. Equality of educational opportunity
2. Better materials
3. Better approaches
4. Smaller classes

5. Inclusion of socio-cultural factors in educational program development. Through ignorance, and sometimes deliberate attempts, the socio-cultural factors of the Indian and Spanish have been completely ignored in the development of programs and curriculum for the education of the Indian and Spanish. Some of the socio-cultural conditions of the Indian and Spanish are definitely positive and enhance educational progress. These have not been reinforced in the educational process. Some of the conditions are negative and thwart pupil gain.

6. Better prepared teachers. Any culturally different group and any group living in social conditions different from that in which the teachers and the administrators live needs understanding and empathic teachers. Teachers need to have, over and beyond professional qualifications, personal qualifications by which they understand and are empathic to the socio-cultural conditions; but, more important, they need a keen awareness of the implications of these socio-cultural factors in the education of these students.

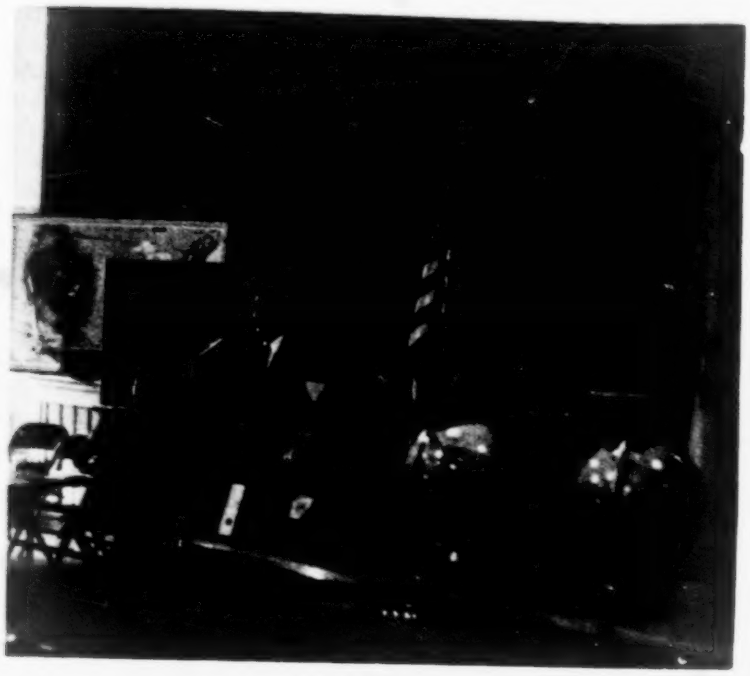
The colleges have not and probably cannot at this point adequately prepare teachers to cope with these problems, therefore, the responsibility for retraining these teachers in these vital areas falls on the local board of education and the local school district. At present, there is no other way. If the school district is derelict in this and fails to recognize this problem, then the only result can be dissatisfaction and continued discrimination in curriculum offerings.

A year ago I proposed, on behalf of the administrative council, a fourteen point program for the instructional needs of the district. The questions and proposals that I have listed today tie-in and in fact stem from this fourteen point program, which the council adopted last year and proposed to the board for the next ten years.

I would like to say at this time that we have been most fortunate in having a board of education whom recognizes the needs and the implications for curriculum change in order to provide equal opportunity for all. They have not only recognized them, but have given their full support to programs that have been proposed by the administrative council on behalf of the school district. As educators we must be able to take the pulse of educational trends and translate our needs into programs, etc.

In conclusion, let me pose one more question and answer it in my own way. The question is: Who will do this? And my answer is: It will not be the people, it will not be the administration or the board of education, it will not be the teachers, it will not be the legislators for the congress, but it will be and it must be all of these working together in unison as one team. For as surely as Neil Armstrong could not have set foot on the moon without all the cooperation of the thousands of people behind the project, just as surely, neither can we truly provide equal educational opportunities for all students without the cooperation of each other. For even selfishly the interest of one must merge into the interests of all. And my last words to you today is a plea for this teamwork so badly needed. A plea for cooperation, a plea for understanding and tolerance to the extent that we can forget our own selfish interests and work for the common interest of our students and their total education, because as has been said so many times before, they are truly the future leaders of America. The hope of all lies not in demonstrations or violence, but in education. This is the only answer to the fulfillment of the American dream. Neither is our job here today to recriminate nor try to find fault with anyone, rather it is to dedicate ourselves to the task before us and the fulfillment of the American dream for our students through providing adequate, equal educational opportunities for all.

Let us, as a dedicated team and as brothers, help our children to reach the unreachable, to climb the unclimable, to conquer the unconquerable and in short let us allow them and encourage them to dream the impossible dream for their, and our sake in particular and for our beloved land in general.



Mr. Toby L. Salas, Director of Instruction, speaks on how cultural awareness will affect the instructional program.

As stated previously, Mr. Kloeppel, the Assistant Superintendent for the Bernalillo Public Schools, talked on the Title IV budget. The purpose of the budget review was to inform the people who were present from the community, how the money funded to our school system by the federal government, was going to be used. He also talked about other planned proposals through Title IV, that the Bernalillo Public Schools were to initiate in the near future if the Tri-Cultural Sensitivity Program was successful. He stressed how important it was for the community to cooperate and work with the teachers and administrators to promote this program.

Mr. Joe Ulibarri, the Assistant Director for Guidance at the Cultural Awareness Center at the University of New Mexico, spoke on the services that were available at the University Culture Awareness Center for the Tri-Cultural Sensitivity Program being dedicated.

The first half of the morning session ended at 10:30. The cadre was informed that the next session would start at 11:00 A.M. at the central office, with Mr. Joe Sando from the All Pueblo Indian Council office, as their consultant.

The coffee break took place from 10:30 A.M. to 10:55 A.M. The cadre and the administrators mingled with the lay people, getting feed-back on the morning session.

Mr. Joe Sando, a pueblo Indian, was born on August 1, 1923, at Jemez Pueblo and has lived there for most of his life. He got his elementary and secondary education in BIA schools. He attained his Bachelor of Arts degree from Eastern New Mexico University, and his Master's degree at Vanderbilt University in Nashville, Tennessee.

He is presently the Director of the Pueblo Educational Talents Projects. His office is located at the All Pueblo Council office, 907 Indian School Road N.E., Albuquerque, New Mexico. His primary responsibility as director is to counsel with college and high school Indian students, and to advise them on the importance of getting a good education.

Other positions that Mr. Sando now holds are:

1. Chairman of the All Pueblo Housing Project
2. Chairman of the Education Committee of the All Pueblo Council.
3. Administrative aid to the chairman of the Administrative Council.

4. Board Member for Northern New Mexico Educational Development.
5. Judicial council of the State of New Mexico

Mr. Joe Sando's talk on the historical socio-cultural background of the pueblo Indian and How to Teach Indians to Succeed, has been inserted in the following pages for the reader's information.

The pueblo Indians of New Mexico appear to be the only Indian tribes in this country who exclude non-Indians, and even other Indians or part Indians who are not oriented to pueblo Indian ways, from observing ceremonial dances.

There is always a reason for following tradition and traditions develop for a reason. Following is a reationale for the practice observed by the Eastern or Rio Grande Pueblos today.

As we all know from our history books, the first Europeans to make contact with the Pueblo Indians were the Spaniards under Coronado in 1540. And then in 1598 Juan de Onate brought the first colonists. Onate met with the 38 pueblo leaders and asked for permission to settle. This then was the beginning of European settlement of pueblo Indian domain.

As we know, the Spaniards were primarily interested in the two "G's," God and gold. They did not find gold but they also preached God in their terms. For many years the Spaniards tried to improve their way of adoring a God who was already known to the pueblos as the Great Spirit.

In the early days of Spanish settlement the pueblos acted as the perfect host and permitted Spaniards to observe all their dances, entertainment and religious ceremonials. As time went along the Spaniards began to condemn the pueblo Indian dances as sacrilegious.

They began to forbid these Indian dances. At some villages the sacred kivas were filled with sand so the pueblo people could not use them. War Chiefs and War Captains who were responsible, and still are today, were persecuted for their part in leadership. Many leaders were humiliated by public whipping and some even hanged. Regardless of the peaceful nature of any human beings, these atrocities were too much for even the peaceful pueblos. So after many years the war chiefs began to plan on a scheme to remove the Spanish intruders from the scene.

By 1680 after many secret meetings the feelings of the pueblo people began to reach the boiling point. A day for the beginning of a grand revolt against the Spaniards was set.

One day in August two young men from Tesuque Pueblo, Nicholas Catua and Pedro Omtua were arrested by a Francisco Gomez Robledo upon the orders of Governor Antonio . de Otermin. These two young men were suspected of carrying messages to the various pueblos regarding the revolt. This capture of the boys was the straw that broke the burro's back.

The very next morning as Padre Pio of Tesuque was returning from Santa Fe to say mass, he was intercepted and taken into a ravine among the hills from which the priest never cam out. This day was August 10, 1680.

Word of the event spread with the speed of lightning. Soon the pueblo leaders were doing what they had to do. And since they were not blood thirsty they only killed the ones who no doubt indicated or showed resistance to leaving. Those who agreed to leave left and were not bothered. A military resistance was put on at Santa Fe where the Spaniards from Rio Arriba finally gathered. They in turn finally gave up and were allowed to march south to Isleta and eventually to what is now Juarez, Mexico.

The Spaniards were gone for twelve years. From the time of their return and on to this, the Spaniards and all other non-Indians cannot be trusted to view our sacred dances.

POLITICAL SYSTEM AT THE INDIAN PUEBLOS

The political system of the Indian pueblos is still about the same as it was many years ago. It has had some influence from the white man's government. The Indian officials are appointed by the "cacique". The cacique appoints these officials on the 30th of December. They are appointed at a meeting held at one of the dance places. All males from about fifteen and over are invited to attend the meeting. The cacique appoints these men consulting another medicine man, the second in power in the Indian religion. The appointment of the major officers for the pueblo government are usually taken from men who are leaders in secular and religious activities of the pueblo. These officers are chosen from either the pumpkin or turquoise societies. These offices are rotated each year so that one society will be in power every other year. If there is an exceptional governor he may be reappointed for another term, but the other officials are changed.

The officers assume their power on January 1. It has been a tradition that the officers accept canes from the Catholic priest as a symbol of their offices, which were given to the Indian pueblos by the Abraham Lincoln Administration. These canes are handed to the officials on Juanuary 6. The canes are blessed by the Catholic priest at the end of the mass. The officers then go one by one to the altar and the priest hands them their canes. After this ceremony the officers go to the back of the church where they kneel before the cacique and listen to a short sermon, advisory in nature, telling them how to handle the office and to look out for the general welfare of the pueblo.

The officials appointed by the cacique are the governor, the Lt. governor, the war captain, and the major official. The minor officials are appointed by the council after the major appointments have been made.

The governor's main job is to preside over the council. His voice is the strongest, but he has to go with the majority of the council. The major functions of the governor is to see that the pueblo is run in an orderly manner. He presides at courts and is the main judge when decisions of justice are to be made. The governor is in charge of almost all business that pertains to the pueblo. For example, since all Indian land is community property, the governor sees that such work as fencing, ditch-digging and road repair is done. He also sees that farm land and homesites are distributed among the people as fairly as possible. He is the main contact with the outside world. Any type of transaction with outsiders must first come through the governor. The governor is looked upon by the pueblo people as being blessed in that office and his advice is often sought when problems arise among the people.

The Lt. governor presides over the council in the absence of the governor. His main duties over all are to deal with the smaller problems of the pueblo. For example, when there is a minor family problem such as a drunk husband beating his wife, the Lt. governor is called to see if he can stop the quarrel. Juvenile problems and neighbor problems are high on his list of duties. He is supposed to attend all meetings that pertain to the pueblo.

The war captain is usually an ex-governor. This man is appointed as head of the Indian religion for the lay people. He is in charge of all religious dances, public and private. He is supposed to announce to the pueblo people when Indian religious ceremonies are to take place. He is the one that represents those who hold no office in the Indian religion.

Once a man is given the title of war captain, he can no longer hold the office of governor or Lt. governor. From a religious stand point, this is a promotion; from secular stand point, this appointment is a demotion. The men appointed to this office have either not handled the governor's duties well, or the pueblo feels that it is time that they retire from secular functions. Sometimes aged men who are no longer capable of holding the governorship are appointed as war captain.

One of the main functions of the major official is to take care of the Catholic Church. He is to see that the church is warm during the winter, and that it is properly ventilated during the summer. He also sees to it that the church is kept clean by the pueblo women. One of his major responsibilities is to deliver a sermon at the end of mass each Sunday. The sermon is usually on important issues that deal with the pueblo, or a lecture in areas of education and behavior. When the sermon is very important, the governor takes the place of the major official and delivers it himself.

The major official has under his authority, several minor officials (depending on the size of the pueblo). The major official directs the minor officials to do the bidding of the council. For example, delivering messages or calling council men to meetings. (These minor officials are not appointed by the cacique , but are appointed by the council, once the four major officers are appointed.)

The council is composed of men who have served previously in any of the four major offices. A young Indian can become a member of the council if he is exceptionally brilliant, or has a lot of leadership qualities. The council is composed of men only. Persons who do not belong to the council such as younger men and women can observe, but cannot participate in any of the meetings unless asked by the council. (Some pueblos have admitted women into the council.)

When a decision of great importance is to be acted upon, all the council men have to consent before it is accepted. If there is one person who objects, the decision has to be hashed and re-hashed, night after night until the one who objected changes his mind.

The council also serves as the advisory board of the governor. The governor cannot act in any major decision unless he consults with the council.

The council members with the most power are the older men. The Indians still hold with the tradition that the older the person gets, the wiser he is. As a result the council is prone to be very conservative and it is hard for the young to try to make the older men see things as they are happening in today's world. It is not unusual to find in a council, blind and crippled old men dominating the meetings.

Mr. Joe Sando, a consultant, stressing the political system of the pueblo Indian.

PUEBLO ECONOMICS

For many years the pueblo Indians depended, for their livelihood, on the few crops that they grew on their farms. They also depended on the few heads of cattle, sheep, goats, and chickens, and what they could hunt and bring back to the pueblo.

Although the reservation of the pueblo Indians included thousands of acres, very little of this land could be put into any practical use. Only small plots could be put into farming because much of the reservation was heavily treed, mountainous, unleveled, or arid. Since all Indian land is communal property, an Indian could not rent or sell to a white man. Being communal property, it could also be taken from one Indian and given to another as the power of pueblo politics changed. As a result of this situation, the Indian would do enough work to maintain himself and his family throughout the year. For example, he would raise enough crops and store them so that he and his family could east throughout the winter. The money he needed to buy clothing and other essentials, he would get by making drums, beads, belts, pottery, and other tourist attractions. The Indian again would only make enough of this type of curios to buy the necessities for his family.

An Indian who would hire other Indians to work for him in harvesting crops, butchering or building a house, would usually pay for the labor with crops, some type of food, or by helping the other Indian in return. For example, if a man needed help in bringing his crop of watermelons, he would hire one or two young men. After bringing his wagon load of watermelons, he would pay each with two or three watermelons. Also, if he was harvesting corn, he would pay the workers with a tub or sack of corn. If he was butchering a cow and needed help, there were some who volunteered and he would pay them off by giving them a piece of meat. If an Indian helped another Indian build a room to his house, he would repay the person by helping him with similar type of labor.

This economic pattern changed rapidly in the last ten to fifteen years. One reason for this is that the government has de-treed and leveled a lot of land and made it into very productive farm land. Where previously an Indian had planted four or five acres, he now plants thirty to one hundred and fifty acres of alfalfa. There are some Indians who only ten years ago barely made $2000 a year and are now making up to $15,000 in four months.

The O.E.O. program also introduced by the government, has upgraded the living standard of the Indian. It has given the Indian employment with better pay and decision making positions. Another big reason for the economic change is the encrouching of the white man's economy. This makes it necessary for Indians to get out of the pueblo to look for jobs. Good roads and good transportation makes it easy for an Indian to work in Albuquerque, Santa Fe and other cities, and still go back to their reservation at night. Where only twenty years ago the main source of travel for the Indian were wagons pulled by horses, now you see in reservations a lot of pick up trucks and cars.

Gradually, the Indians are being absorbed into white man's economy.

TEACH INDIAN STUDENTS TO SUCCEED

I am going to talk today on problems identified through a program sponsored by the All Indian Pueblo Council. This program, called PIETaP, Pueblo Indian Education Talent Search Project, was instituted to furnish guidance and counseling service to pueblo Indian college and university students. Although the project proposal as originally conceived involved working with students of higher education only, it soon became apparent that the root of the evil extended to the secondary schools. Hence, from the college students themselves, the suggestions were relayed that the services be offered the senior high school students, sophomores, junior and seniors.

This came about due to the unfortunate situation of a counselor-student ratio of 400 to 1 in the public schools of the state. Of course, it varies from school district to school district, but in general, our students claim they rarely saw a counselor until their senior year in high school.

PIETaP worked with officials at the state universities and also Ft. Lewis College in Durango, Colorado. The universities in the state are: Highlands University at Las Vegas, College of Santa Fe, University of Albuquerque, University of New Mexico, Eastern New Mexico University at Portales, New Mexico State University at Las Cruces, New Mexico Institute of Mining & Technology at Socorro and theState University Branch College at Grants.

The high schools that PIETaP is working with are Taos, Penasco, Espanola, Santa Cruz, St. Catherine's in Santa Fe, Pojoaque, Santa Fe, Institute of American Indian Arts, Bernalillo, Jemez Valley, Rio Grande in Albuquerque, Los Lunas, Laguna-Acoma, Grants and Zuni.

The Problems :

Other than the usual slight home sickness by first year college students for a few days, the problems of the Indian students appear to be, in order: (1) communications, speaking, hearing and writing. This further causes failure to take classroom lecture notes. (2) proper study habits in the first years and related use of leisure time, (3) lack of orientation to college life and (4) the minority complex of the invisible minority ethnic group.

These problems are experienced by Indian students who learned English as a second language. There are many Indian students who use their tribal language as a second language and there are also many who do not understand their tribal language at all.

Communications:

The American school system was created for the middle class English-speaking American. All future teachers of American public schools, private schools and parochial schools are taught to teach in the English language. No allowance has been made for the student who does not understand English. Achievement standards have been set for the student as if every student understood English. Those who cannot understand English sufficiently cannot possibly achieve in the classroom. If the student continues to fail to achieve then the classroom is not the jolly place for a happy student; We are then creating a future drop-out. The head-start programs have made a great start in trying to reduce the problems of Indian students communicating in the language of the classroom. However, there are further obstacles in the near future. In about the third to fifth year of school, depending on the individual, the Indian student is hooked by another problem. This problem is cultural difference and environment. Indian college students have said that an Indian environment is not very conducive to ambitions for higher education. This is probably so, as Indian communities are usually not represented by the professionals--doctors, lawyers, scientists, etc. There is not a professional model in the community to look to for advice or excite one toward a like career or goal.

English as a second language is beginning to be introduced to speakers of non-English language. Much water has passed under the bridge and today our government is spending untold millions to reclaim some of these former students with an aborted educational career.

Yet, are our colleges preparing the teachers to assist Indian students to succeed?

The majority of our pueblo Indian students attend a public school near their home. And as such these students are exposed to the English language on the average of five to six hours a day. The rest of the time they are in an environment where the vernacular is the Indian dialect. One person may think, isn't that enough? No doubt many of you have studied a foreign language and are familiar with the second language problem. I have known many scholars who can read and write a second language well but could not speak it after two years of high school and four years of college study. But the Indian child is supposed to achieve in a strange unfamiliar language and compete no less with other students who speak only the English language.

Yes, we have observed that the problems of Indian students in the universities are similar, although they were not only under different professors, but different colleges and geographic locations. The problems were due to the unfamiliarity of the English language, or communications.

Study Habits

Second year college students have often told us, "gee! if I had only known enough to settle down and study last year than I wouldn't be battling this low grade point average also."

As a rule many of our Indian students do not enter college with a background of good study and copious reading habits. Thus, they must learn these as a requirement.

And why do they not have study habits and reading habits? For the simple reason that they never have had these seemingly common experiences. We may ask why again. Well, there is the problem of housing. Indian families are growing rapidly and new housing construction is not keeping up the pace. The federal government has a housing program under Housing and Urban Development: couldn't they take advantage of this? I shall mention the invisible minority later, but it appears here already. When the housing bill first appeared the invisible Indian did not qualify. Indian leaders had to appeal to Senator Clinton Anderson of New Mexico, to amend the housing bill to include two words, "and Indians." So we finally qualified. Consequently, eight pueblo villages, Isleta, Sandia, Cochiti, Tesuque, Pojoaque, Nambe, Santa Clara and San Juan now have new HUD housing or are under construction. Other pueblos will soon have their proposals approved so work can begin. But when you work federal programs one must be patient and hope for the best. To make the story short, the Indian people need housing so the students can have their own rooms to study in.

And as I have said, the majority of our students attend public schools near their homes. The students are transported by buses daily. The buses run on schedule and if a student was in the library when the bus left, he or she can look forward to a long walk home. So reading for research or pleasure in the library is out. Our Indian students do study and read but usually under a handicap. And in the college scene these practices are plentifully available but when one has studied only a little bit in the past, then the amount of reading and studying required in college will be difficult.

College Orientation

Few Indian students visit college campuses before they enroll. When a student from the pueblo comes to the large urban-oriented campus, the student is promptly lost in the sea of people and buildings.

We feel that there is another phenomenon around or about the Indian, which we shall call the minority complex. How many Indians have run for political offices in our state? Not very many. This for the simple reason that there are not many Indian voters.

Nationally, the Indian vote is invisible. A block vote by Indians would be insignificant. Congressmen would be influenced more by smypathy or guilt feeling due to past treatment of Indians than would the influence or meaning of the Indian vote.

Ther are few universities which have an enrollment of over one hundred American Indian students. The minority feeling is here. A psychologist once made a report of a study of Indian high school student's values. Among the answers noticeable were that they did not consider themselves important. Another was that they didn't think they could influence anyone. Also, that if one ran for office, there would not be enough Indians to vote for the person. Is this inferiority or minority complex?

Congressmen pass bills and many have been anti-Indian. But the members of congress who do not speak for the Indian with authority are usually in the minority and are out-voted. Forces contributing toward the minority feeling are omnipresent. It is difficult to describe the feeling to people who are not affected. I don't think the black people can describe to any of us the inherent feeling of discrimination as they experience it.

Now what can we do for the Indian student who want to succeed in higher education? For many years now the Indians have had generals fight their wars. Today there are many educated Indians who can express the views of their people. The views that are being expressed by Indian people are not theories picked up in the classrooms. They are views of problems they wish to see solved. Many of these are not special Indian problems. They are basic human problems that involve Indians.

With this background, let us proceed to examine what the Indians want. If there are novel innovations there may be resistance to change. The resistance is not only from so called conservative Indian people but from college professors also. An example is the recent attempts to institute Afro-American studies and Mexican-American studies courses and the adequately attested feet-dragging exhibition of the faculty in colleges.

We should suppose that the Indian parents and leaders would desire earnestly a department in our higher education system that would assist Indian students to succeed. To join the mainstream of American society the "do-gooders" would advise. All the pueblo people want is to learn to operate in our modern day society and the technological world. However, we also wish to continue to live in our pueblo Indian world. Some academicians may question our reasoning for wanting to remain pueblo Indians. But through the centuries our system or our culture has had a peaceful existence. That is proof enough we need not testify further.

Unfortunately, there is much to be desired in our education system today. Consequently, a better tool to measure the capabilities of the entering Indian college is needed. The common American College Test is most readily available, but it does not tell us all we want. This statement is made because in many instances the Indian college student begins to open up and compete with some confidence during the second year in college. With this view the Indian college student begin to review his goals and changes in major courses of study begin to take place. This would suggest that maybe an adjustment period is necessary for some of the Indian college students. This one year or two in the special program could be considered with out lowering the standards of any institution of higher learning. After this period of adjustment, the student may move toward a four year academic program. And then there may be some who need to go toward an occupational curriculum, the trades.

With these views then,perhaps a community college would be more advantageous for the Indian student. Whatever the university is, smaller classes would be preferable. Furthermore, a class freely mixed with non-Indians would also be preferred over a segregated Indian class. A professor willing to help the student after school or one who is interested in teaching--and not research--is required.

In the community college or general college it would be wise for our Indian student to associate with those other students who are preparing to select a major. As it has been indicated, our Indian students come from environments where professional people are rare. We would also want normal encouragement and assistance by the faculty. An air of "do or die" atmosphere would be harmful.

For sometime now, both college administrators and Indian college students have been discussing the merits of employing a counselor with an Indian background. There are many reasons for such a person but there are none available for either college nor the secondary schools. An academic advisor who would take the time to meet with his charge is also a premium. Most professors are extremely busy even with assistance from graduate assistants.

Bear in mind that our objective is to assist the Indian students to recognize and appreciate his or her full potential. There are many capable Indian people who are leaders in their pueblos and may as well be outstanding leaders in the state. But some where along the gestalt was upset and their prerogative to exercise their ability for leadership is limited in the general dominant society.

Thus, a college program is needed to help the Indian students achieve and gain satisfaction in their pursuits.

What are the areas that the Indian students need help in? The Indian student needs help in speaking English, English composition and like the average student, mathematics. And because of the deficiencies in mastering English, listening to and taking of lecture notes is affected.

The professionals may then suggest a comprehensive tutoring program, smaller classes, if not individual instructions occasionally and maybe special faculty assignment to assist those students in need of help in a partiulcar class.

And to complete the education of the Indian student as well as for identity a few subjects in ethnic studies. Considering the awesome lack of Indian studies, knowledgeable Indian consultants may be invited to lecture in various fields. Ultimately, this should serve to promote better relationships and greater understanding between Indian people in general and the pueblo of the dominant society.

Joe Sando speaks to members of the cadre on the socio-cultural background of the pueblo Indian and to teach Indian students to succeed.

The socio-cultural session on the background of the pueblo Indian ended at 12:15 P. M. The cadre was then informed that the next session was to resume at about 1:15 P. M. The cadre was also told that they were to eat together throughout the workshop so as to get to know each other better.

That afternoon, everyone ate at El Charro, a Mexican restaurant located near the center of the town of Bernalillo. During the meal, everyone talked about the morning sessions and seemed anxious to get on with the workshop.

The workshop started on schedule with the training sessions. The consultants for the training sessions were from the University of New Mexico: Mr. Ernest Suazo, an associate psychiatrist from the school of medicine, and Mr. Joe Ulibarri, who is with the Title IV Cultural Awareness Center at the University of New Mexico.

The Cultural Awareness training sessions lasted from July 28, through July 30. All together the training lasted about twelve hours, only being interrupted by a three hour session at 2:15 P.M. on July 28, 1969. At this time Dr. Casavantes and Dr. Terry Daniel, who were employed by the Southwestern Cooperative Educational Laboratory, spoke on the socio-cultural background of the Mexican-American and the Anglo. Both of these men were tremendous and gave the cadre deep insight into the backgrounds of these two cultures that the teachers deal with in the Bernalillo Public Schools.

"THE ILLS OF POVERTY"

Factors Which Attend the Person Living in Poverty

The following are seen as detrimental to man's full human and social development. Few relate to non-material gains. Also note that few relate to personal value, which the individual may not wish to change.

I. Health

1. Poor health in general because of lack of knowledge, or because of poor accessibility to physicians.
2. Life expectancy of 30-55 years for farm migrants.
3. Most have dental disease.
4. Malnutrition and deficiency diseases, even when food is nominally adequate in quantity.
5. Very high newborn and childhood death rate.

II. Home and Transportation

6. Homes with vermin, such as mice, rats, cockroaches.
7. Homes lacking gas, electricity and tap water.
8. Homes hot in summer and cold in winter, are often ramshackled and even unsafe.
9. Homes too small for family.
10. Transportation problems, with second and third-had cars with many expensive mechanical defects.

III. Education--Some factors associated with lowered educational level.

11. Naive buying habits cost them money! often pay more for certain items than do people with more money; often have to pay higher interest.
12. Narrow view of the world, which reduces the possibilities of alternative ways of life that may help him out of a life of dire poverty.
13. Black-and-white distinctions cause problems in decision-making.
14. More alternatives plus mechanics of causing change are lacking.

IV. Traditionalism, aside from ethnic values

"Traditionalism" often masks possible rigidity which is often detrimental to important changes which could benefit them:

15. Medicine to cure diseases are not known to them, thus

assume that nothing can be done about a particular ailment.

16. Different products which may be inexpensive and help in everyday life are not known.
17. Travel is minimal, reducing the larger picture of the world, thus reducing the possibility of better opportunities.
18. Meeting new contacts is minimal, thus reducing the possibility of new contacts which could mean better jobs, better homes for same rent, etc.

V. Employment

19. Because they seldom possess good technical skills, unable to find good jobs.
20. Once employed, they have little bargaining power, for their little valued skills, and thus are easily replaced.
21. Almost never able to choose between jobs, for seldom are several jobs open to them. They have to take what they can get.
22. Unable to plan for the future, for there is not (job) stability guaranteeing a stable tomorrow.
23. The net result of all of the above is a pervasive insecurity which obviously will effect the life style, the attitudes, and the emotions of people who live within such a situation.

ATTRIBUTES OF THE MEXICAN AMERICAN

Talk by Dr. Edward J. Casavantes

The resurgence in ethnic pride which has come about in recent years can well be said to apply to the Mexican American. No longer need an individual apologetically say that he is Mexican or Mexican American or Spanish American. No longer need he aplogize to someone for being a little darker of skin. No longer is a Spanish accent quite as negative or undesirable a characterisitic as it was as little as five years ago.

On the other hand, neither can the Mexican American raise his head high and with complete confidence and pride say that he is a Mexican American. Mexican Americans are, despite any growth, still in a limbo because, for many, while they are Americans by citizenship and by residence, they are Mexicans in heritage and tradition.

With this resurgence of what has come to be known as "ethnic pride" there has arisen a concomitant movement to teach Mexican American youngsters--and perhaps some of their parents--some of the antecedents of their nationality or ethnicity. We are referring here to knowledge of the Mexican American's history, his Spanish speaking heritage, and some of the customs of the people from Mexico and perhaps from Spain. But, although there is little opposition to teaching about Mexican culture, there is not a great deal of agreement as to what exactly it is that constitutes being Mexican American.

One approach to teaching "cultural heritage" is to enumerate the various deeds and achievement of selected Mexican or Hispanic or Latin American individuals. This enumeration would entail a compilation of the significant works of art, of literature, of science, etc., with some emphasis on works by Mexican or Mexican American individuals. The compilation of these would represent the works of the finest individual minds in the Latin, Hispanic, or Mexican American world. There is a great deal of merit to this approach, and it is strongly recommended that if this has not already been done, a compilation of such works be accomplished in the near future.

There is a second approach which can be used to describe the Mexican American or the Spanish American person. This is the task of describing the attributes or the characteristics of the people themselves, and not just of the significant figures in the area.

In both the current and in the traditional literature, the Mexican American has been generally characterized by many short-sighted students of culture who have arrived at the "characteristics" or "attributes" of the Mexican American by observing a partial or biased sampling of Mexican Americans. Ironically, these descriptions have been typically fairly good and fairly accurate. They describe the life of, for instance, the Mexican American in southeast Texas vividly and clearly; or they describe the Chicano teenager in East Los Angeles vividly and clearly. But, as we shall see, these studies almost invariably contaminate two extremely important co-existing socio-cultural variables: the effect of socio-economic class on the behavior of the Mexican American, and the effect of ethnicity on the behavior of the Mexican American.

Recent research--expecially in the last six or seven years--has documented some of the personality and social characteristics which are attributed to people living in the lower-lower socio-economic class, and which in American society usually includes at least the bottom 15 per cent of the population. These sociologic studies in stratification have yielded some very accurate descriptions of the behavior, interaction patterns, attitudes, value systems, interpersonal dynamics, etc., of individuals who live in this stratum of life. Oscar Lewis describes what he calls "The Culture of Poverty" as follows:

> The culture of poverty is not just a matter of deprivation or disorganization, a term signifying the absence of something. It is a culture in the traditional anthropological sense in that it provides human beings (living within it) with a design for living, with a ready-made set of solutions for human problems, and so serves a significant adaptive function. This style of life transcends national boundaries and regional and rural-urban differences within nations. Whenever it occurs, its practicioners exhibit remarkable similarity in the structure of their families, in interpersonal relations, in spending habits, in their value systems, and in their orientation in time.

In what is probably the classic article in the area of the description of characteristics of individuals coming from the lower-lower socio-economic class, Cohen and Hodges describe a study in which lower-lower class behavior patterns were examined and contrasted with middle-class patterns. Their study was done in Central California and included Negroes and Mexican Americans as well as Anglo-Saxons. An analysis of the data showed that when the attitudes of these lower-lower class Negroes. Anglos, and Mexican Americans were compared, there were no significant differences in their value systems. Some of the common values Cohen and Hodges found representative of lower-lower class individuals are seen in Table A.

It will be a rare student of culture or of ethnology who will not be struck by the similarity between these characteristics and those usually attributed to the Mexican American. For that matter they resemble the attributes of other minorities of the U.S.

Today, it is clear that what many of the sociologic-anthropologic students have done is to accurately depict not the life of the Mexican American, or even of the Mexican, or of the Puerto Rican, etc., but to accurately describe in a confounding manner the characterisitics and attributes of individuals living in the Culture of Poverty! A careful scrutiny of the literature would reveal that indeed "the people of" Cuba (expecially before Fidel Castro), Puerto Rico, Mexico itself, Argentina, and India, among others, would show similar characteristics. A social scientist born in India and who now works in our Laboratory, looking at the characteristics, described in Table A, remarked that they were a quite accurate description of the lowest social classes in India. These same qualities were attributed to the recently-immigrated Irish of the lowest social classes in India. These same qualities were attributed to the recently-immigrated Irish of the nineteenth century, most of whom were poor and had little education.

While not addressing himself primarily to the distinction between ethnicity and social class, Guzman makes a strikingly similar point.

> A romanticized picture of reality has obscured the salient problems of these people. Certain cultural anthropologists, among others, have unduly transmuted aspects of the Mexican American people into presupposed patterns of behavior. They have swindled the American people into believing that the quixotic and picturesque represent permanent cultural essences. And they have also performed a grave disservice to the government as well as the community of scholars. To establish elaborate exegesis from the fact that some members of this minority group may have a rural sense of time; that some of them may remain dependent upon the local curandera; that some males remain obsessed with a notion of machismo; and that others have an over-riding sense of social fatalism. This is not only disingenuous, it is a cruel hoax. A quest for the quaint is not science.

In summary, it can be stated that many of the characteristics usually used to describe the Mexican American--but not all, for ethnicity still has its impact--are basically descriptions of individuals from the lower-lower socio-economic class.

However, in one sense, we can say, "And with good reason," for proportionately a very high percentage of the above-mentioned people live in poverty. A recent compilation--from several conservative sources--reveal that some 16% of the total Caucasian population lives in poverty (that is, has a family income of less than about $3,000 per year); that 27% of the Negro population lives in poverty; that 33% of the Mexican American population lives in poverty; and that 72% of the American Indian population lives in poverty.

There is a second set of attributes that do apply to the majority of Mexican Americans. I call these the "Structural-Demographic." They represent some of the characteristics which are related to ethnicity, to regionality, to geography, and to nationality.

The entires of Table B reflect most of the elements which can more meaningfully be called "Chicano," especially items 1 through 4. Two items alone, Parents Come From Mexico and Most Speak Spanish, probably account for most of the characteristics we usually associate with the Chicano--again leaving out the variables associated with low socio-economic class. Almost all the customs Chicanos enjoy--the mariachi bands and Mexican music in general, the breaking of the piñata at birthday parties, Mexican food, etc.--are essentially derived from the simple fact that parents or grandparents learned of them in Mexico and brought them to the United States. And, of course, there is the speaking of Spanish which permits the Mexican American two modes of verbal expression, and two conceptual or cognitive modes. Far from being detrimental to each other, the knowledge of two languages, if appropriately taught and reinforced in the youngster, can be of immense value, for they can complement and supplement each other.

On the other hand, there are three characteristics listed in Table B--items 5, 6 and 7-- that are totally irrelevant to being Mexican American. No Mexican American has to live in California. And, certainly not Mexican American needs to be poorly education, or needs to be poor. That so many of them are in a sociologic problem which we hope will soon be alleviated. But, it is precisely because so many Mexican Americans live in the Southwest, and are so poorly educated, and live in the Culture of Poverty, that stereotypes of Mexican Americans arose.

This essay began by saying that there is a resurgence in ethnic pride. I feel that it helps to know what to be proud about, although this is not absolutely necessary. One can be proud of one's country and not know exactly why. But, if we are to help youngsters to be proud of their Hispanic/Mexican heritage, we are wisest in giving them specific elements about which they can be legitimately proud.

How can we ask our children to be proud of being terribly poor? Even if it could be said that some individuals feel proud of being from humble homes, it could not be said that this arises out of the fact that they are Chicano. This would have to be an individual matter, not an ethnic one. Or, one could be proud to be from California or from Texas, but this again would not be tied to being Chicano. These two elements are independent of each other. But, to speak Spanish well, to enjoy Mexican music and Mexican food, to periodically recall the customs and ways of life of Spain and of Mexico, these are truly Chicano.

It has now been documented that those characteristics in Table A are essentially attributable to low socio-economic position. Therefore, these characteristics are probably--if not certainly-- not those characteristics which most Mexican Americans would like to see perpetuated as being inherent and intrinsic parts of the Mexican American, Mexican, or Spanish culture or tradition.

We often see the stereotype of the Mexican American, or of the Mexican, as a man sleeping under a big sombrero, his back against a sahuaro cactus. Just as we would not want to perpetuate this kind of stereotype, neither do we want to perpetuate other false stereotypes. I submit that a false stereotype of the Mexican American is represented by a description of the Mexican American as possessing only those attributes accurately associated with the lower-lower socioeconomic class.

A stereotype by the majority culture can become a tremendously damaging element, since the perpetuated stereotype often becomes a self-fulfilling prophesy. There is additionally the danger that the Mexican American himself will come to believe the stereotype, and begin to act the assigned role, thus fulfilling his part of the self-fulfilling prophesy. It is easy to see how a potential employer, espousing a vigorous stereotype, might not hire a Mexican American, thus convincing both himself and the Mexican American that the Mexican American was "no good." Similarly, a teacher who believes a Mexican American student to be a poor scholar will soon have the student behaving accordingly.

Guzman has also addressed himself to the issue:

> Tragically, these external social judgements have been internalized by many Mexican Americans. Recent surveys in San Antonio and Los Angeles show a tendency for Mexican Americans to agree with the negative judgments that the larger society passed upon them. Surely it is logically evident that if you treat people for generations as if they were inferior some will begin to believe that they are inferior and act accordingly when they are with you; if you treat people as if they were lazy some of them will respond accordingly to your demands; if you treat people as if they were unintelligent some will respond as if, indeed, they were unintelligent in performing your tasks. What this does to the chances of succeeding generations is not only morally but even criminally wrong; for it is a basic offense against human dignity.

It is also quite possible that some aspects of the lower-lower class stereotypes create in many Mexican American youngsters feelings of embarrassment. It is not difficult to imagine that a youngster might be embarrassed to be a "Mexican American" if that means he must be a lower-lower class Mexican American. The converse of this problem is equally a potential problem. Unless Mexican Americans themselves come to distinguish clearly between ethnicity and social class, a Mexican American youngster might well be ostracized by some peers when he tries to live the life of a middle-class Mexican American. As matters stand now, far too often the feeling is that any Mexican American individual who tries to be middle-class in his style of life is "not a true Chicano." No more proof of the fallacy of this way of thinking is necessary than to point to the fact that in Mexico itself there are many good Chicanos" who obviously are middle-class. It would be absurd to say that they are "not good Mexicans" because they are not poor! The identical notion applies in the United States. To put it in a nutshell, being a Mexican American should not necessarily have to mean being a lower-lower socio-economic class Mexican American.

Before we begin making increasingly finer and finer discriminations between various "types" of Chicanos, it is better to, at the outset, say that there is not such thing as "the Chicano". More than four million Mexican Americans live in the southwestern part of the United States.

In exactly the same manner that people vary within every other nation of the world, no single attribute characterizes any large proportion of Mexican Americans. In the accompanying diagram (see Table on El Chicano Belief Systems), the many potential differences among Mexican Americans can be clearly seen. Each of the different cubes within the larger cube represents a potential difference between Meixcan Americans.

Along the left axis of the cube, along the vertical dimension, we see the very powerful and meaningful dimension we have been calling socio-economic class. At the very bottom of the left axis there is the income level notation for families earning from 0 to $3,000 per year.

Also, the low income must have been a chronic situation, usually having existed for more than one generation. The chronicity of the poverty is an essential part of the perpetuation of the Culture of Poverty syle of life. During the great depression in the U.S. in the 1930's, many people existed on exceedingly small incomes. But, many of the people who were penniless were not uneducated and had never before been penniless. Thus, they had never lived in a Culture of Poverty. It may even be said that they lived in a"middle class" culture, even if their income was thoroughly lower class.

There are other examples of groups who earn little money, but who do not live in a Culture of Poverty. Elderly couples, who have most of their goods and homes paid for, may have an income of less than $3,000 and not be in a Culture of Poverty setting. Graduate students in our colleges and universities are notoriously impecunious, but do not live in the Culture of Poverty. People who live on farms often grow a large proportion of their food or other necessities, and a cash income of some $3,000 does not dictate their living in a Culture of Poverty.

In general, as socio-economic status of an individual rises, we may expect to see concomitant behavior characterisitics change. This finding is consistent with almost every study made of social stratification. The amount of money available to a family to a large degree dictates for that family a different style of life. And it may be expected that a different income level will dictate a different style of life, with some national andethnic modifications, for the Mexican American. And, for the identical reason, we may expect that a different style of life will hold for individuals of varying socio-economic levels in Mexico itself.

The criticism that a given Mexican American individual is not being "a true Mexican" often reflects the critic's stereotyped expectation or appraisal of the individual's tendency not to behave in a lower-lower class manner. Should we not ask the critic to compare what he would expect an individual from Mexico, living in Mexico, born and raised in Mexico, to be doing? Consider two white-collar workers, one in Texas and one in Mexico, both bookkeepers, both living essentially a middle-class existence. The one in Mexico would be a "good Mexican," but the one in Texas might not be seen as a "good Chicano."

Clearly, this has to change. In this way of thinking is found one of the truly significant examples of culture conflict. While militant and other not so militant--Chicanos are agitating for better jobs, or for better education, or for better housing, etc, other militants--and they could be the same militants!--are asking Chicanos to be "real Chicanos." What exactly is expected of the Chicano?

It is a legitimate question whether these militants are asking other Mexican Americans to behave in an uneducated manner, with a narrow view of the world, to be anti-intellectual, to be fatalistic in their view of the world and their future, to want to stick with the old and the familiar, and, of the males, to continue to demonstrate "Machismo."

Again looking at El Chicano Belief Systems Table, along the far axis and reaching into the depth of the cube, we see geographic area called East Los Angles. Other "city Chicanos" may be represented by those who live in relatively large cities such as San Antonio, El Paso, Tucson, Phoenix, San Diego, Fresno, and Albuquerque. These represent a group of "well-cityfied" Chicanos, but not necessarily those associated with the very large urban ghettos. Next come the Hispanos who reside in northern New Mexico and southern Colorado. The Hispano traces his ancestry to the era of the Conquistadores, who entered this region via the land mass we know today as Mexico, but they passed through there prior to Mexico's becoming an independent nation. As a consequence, they do not see themselves as being Meixican Americans, but rather as Spanish Americans, because they are descendents from Spaniards. Many of their customs, and even some of their language, reflect this early flavor of Old Spain.

The next categories are those represented by rural Chicanos. Sociology has given us a great deal of documentation that individuals living in rural and individuals living in urban settings live a somewhat different style of life and possess different value systems. We should not be surprised, then, to find that differences in value systems and mores will differ among Mexican Americans who come from city and from rural settings.

Distinguishing characteristics may also be found, for example, in the two largest groups of rural Chicanos. The first is the Southwest Texas Chicano, and the other is the Chicano who makes his home in the farmlands of rural Southern and Central California. There are at least three reasons why the Chicano from California might differ in nature from the Southeast Texan. First there is simple geographic difference, with different terrain, climate and local conditions; the second is the difference in crops, with attending different harvesting characteristics; and the third is a relative increase in the distance from the heart of the mother country for the California Chicano. At any rate, these are examples of how Chicanos may differ in custom, habit, speech, etc., even though they will always share some similarities.

In order to fill out the box more completely, we have entered the Mexico Mexican. The Mexico Mexican represents that individual who was born in, and lived a significant part of his life, in Mexico before he came to the United States. A large number of these people still maintain their Mexican citizenship, and may be expected to behave in yet another and somewhat different manner. Their upbringing, their training in the Spanish language, their customs, may all be expected to reflect their early Mexico upbringing.

There is yet another group of Chicanos who are not usually counted in the usual treatments of these people, those who reside in sizeable concentrations in some of the larger industrial cities of the Midwest, such as Detroit, Chicago, St. Louis, Lorrain, Ohio, St. Paul, etc., as well as smaller scatterings in Indiana, Utah, Nevada, etc.

Within many of these groups, especially those of the five main Southwestern states, may be found social, labor or political militants of one persuasion or another. These militants are listed separately, and as representing each of the Mexican American groups at one time or another. The militant element is listed separately because there is danger that a speaker may say that "the Chicanos are agitating" when, in fact, he really means that, for example, some Chicanos in the Delano, California, area are agitating, and for union status only, and in a non-violent manner. Or, even if the absolute number of protestors is large, it should be accurately pointed out that even so only some Chicanos--those in the East Lost Angeles area--are protesting about the poor condition of their schools.

At any rate, the point here is that there is not single unitary quality or behavior that can be completely and totally attributed to Chicanos. Even though most Chicanos share the Spanish language, the Spanish-Mexican ethnicity and cultural values at their core, there are a vast number of differences between them, and these differences must be examined.

This schema for looking at the Chicanos is in no way to be construed as a separatist movement, or as a trust which should encourage division among Chicanos. It is rather a way of looking at the Chicano in an effort to carefully define the unique problems which confront him. Neither is this an attempt to say that there are no truly ethnic or national characteristics attributable to the Mexican or Mexican American, for surely there are such qualities. It is simply that a comprehensive review of these qualities of these qualities is outside the scope of the present paper. A graphic representation of the similarities and differences attributable to social class and to ethnicity is presented in Table D. In this graph the large curve represents the large body of middle class Anglo people of the United States. And the smaller curves represent the various ethnicities, which vary somewhat one from the other, but which share poverty status as a common characteristic more than they share middle class characterisitics. The curves do not represent anything in particular, but are merely an abstract and hypothetical representation of any trait being discussed. For example, the large middle class curve might represent values and attitudes toward fatalism. The smaller curves would then represent the lower class' view of fatalism, sharing much of the documented fatalistic notions of loss of control over nature, over institutions, etc. but yet differing somewhat between each other because of characteristic ethnic differences.

Along left-to-right axis of the cube are enumerated some of the dominant avlue systems which almost any culture will possess. Each of these is outlined in gross form on the cube, and it is readily acknowledged that these value systems are not only not clear-cut in character, but they have necessary overlap between categories. For example, an entire series of volumes could be--and has been--written on the single topic of the education of the Mexican American. The same thing could be said about the topic of the influence of the Catholic church on the life of most Mexican Americans, for it is a well-known fact that the religious ethos has a great impact on the overall cultural life of any people.

It is clear, then, that whenever an individual addresses himself to the question of "the Chicano," he is talking in many ways about an abstraction. This is perfectly permissible under many circumstances. A politician or a reformer, wishing to bring about change, could address himself to "the problems of the Chicano," and he would be understood and be correct, for he would be referring to problems which Chicanos of all persuations could share. But, aside from obvious gross categorizations which would purposely include all, discussions of problems and of characteristics should at least specify the socio-economic class, the geographic area, and the specific values relative to the issue at hand.

The above three-dimensional description does not by any means exhaust all the possibilities unique to describing the Chicano. Three additional dimensions or variables--applicable to most immigrants--can easily be defined as follow: First, there is a division into male and female, a division which, at least in folk-science, is especially important to the Chicano who is supposed to possess extra doeses of "Machismo"; second, Chicanos can be arbitrarily divided into age brackets, such as 0-25 years, 25-50 years, and 50-and older. The third classification relates to the generation (in the United States) of the Chicano. It is clear that, in general, first generation Chicanos will have different mores and customs than individuals who are three generations removed from first arrival in this country. This would be true even if, for example, three males were all living in the East Los Angeles area, were the same age, but were of first, second or third generation. They would exhibit different mores.

Even so, the sub-classification of the Mexican American does not end. Although there are many other variables which could be discerned, there is one which needs special mention. Within any group or subgroup of people there will always be found individual differences. Many times the impression is gained from the socio-cultural or the ethnic or the social-class characteristics of a people, then one would understand the individuals within that culture. Nothing could be farther from the truth. The literature in psychological individual differences is filled with examples of the great variability that exists among and between people. And, although fewer in number, there are nevertheless many studies showing individual differences among both ethnic and poverty people. There is no reason to believe that individual differences will cease to exist just because the group being investigated happens to be poverty-stricken Mexican American. The possible consequences in education of Mexican American stereotypes, and their interaction with individual differences, is discussed by Guzman:

> Many educators, for example, graciously concede the existence of a representative Mexican American culture. However, in making this concession they seize the opportunity of defining its content. Naturally they also assume the responsibility for fitting every square peg of a Mexican American into the round hole of culture they have invented. There is no one so totalitarian as an educator confronted by a Mexican American child who refuses to conform to the educator's notion of what a Mexican American child should be. Unique individuals are assumed to be non-real, non-legal or possibly non-Mexican.

Out of this discussion arises a series of imperatives which Mexican Americans must come to recognize. These imperatives necessarily overlap and interrelate with each other.

1. The stereotyping of Mexican Americans must be curbed. This applies not only to the "comic" stereotypes, such as the Mexican sleeping under a big sombrero, his back against a cactus, but also--and more importantly--to the stereotyping of the Mexican American as coming solely from the lower-lower socio-economic class. Stereotypes beget expectations and expectations become self-fulfilling prophesies;

   Some Mexican Americans themselves are equally guilty of stereotyping their own people. That some of these Chicanos have a somewhat different stereotype--although not always!--of what a Mexican American outght to be does not in any way reduce the undesirability of the stereotype.

2. Chicanos need to feel free to make as much socio-economic gain as their native abilities will allow without having to feel that they should apologize to others for this gain;

3. As each Chicano's socio-economic gain increases, he should fee free to adopt a new way of life commensurate with his newly-found economic gains;

4. The Chicano who has "made good" need not feel that he has to leave behind all that is "mexican." This paper has argued that there are many customs, music, language and social patterns, foods, etc., which are totally worthwhile--at any social level--and thus worth keeping and fostering;

5. Chicano who has made substantial gain has some responsibility to make some effort in the direction of helping other Chicanos who have not yet been so fortunate. The manner in which each person is to do this should be left to the individual and his conscience, and not be dictated by social pressures, or by political or civil rights action groups who may want to insist he follow in their methods of attack;

6. Chicanos who manage to incorporate some--or all--of the above suggestions need feel little or not "separateness" or alienation from either the dominant culture or from the Mexican American culture, for they will be an integral part of both.

Part of the middle-class ethos is to accept that individuals can rise and become successful. Implied in this is the belief that, given the opportunity, almost anybody can "rise and become successful". And, becoming successful comes about as a consequence of hard work and getting a good education, which eventuates in the young person acquiring his desired vocation. In other words, it is usually felt possible to rise out of a pover-y status.

On the other hand, it is also recognized that it is impossible for people to change the color of their skins, of their hair, of their features. Another way of saying this can be expressed in something like. "Once a Black, always a Black". However, it is not true "Once poor, always poor". And the American Protestant Ethic forcefully pushes in this direction. I believe that some of the extreme resistance to accept or to educate Blacks, or Browns, or Reds, occurs more as a function of ethnic prejudice than any other thing. However, if the American public were asked to think not in terms of ethnicity--and all of the "bad" things it is supposed to connote--but in terms of Poverty, then perhaps some of the resistance might become ameliorated.

Racial prejudice, bigotry and international strife are but outward manifestations of man's basically irrational nature. Thus, the overcoming of these destructive attitudes must necessarily encompass the changing of man at a non-rational level.

However, this is not to say that our plan of attack must also be irrational. A very wise philosopher once told me, "We must always try to carry out our irrational impulses in the most rational manner possible." And, it is in this spirit that I recommend that we proceed to reduce others' irrational attacks on the culturally different, the racially different, and the nationally different,"...in the most rational manner possible." After all, our own reasons for our fight are also emotional reasons, those of desiring that poor people, ethnic people, or people who have come from other lands, receive their share of all that is good in our land.

TABLE A

CHARACTEROLOGIC OR INTERPERSONAL STYLES: ATTRIBUTES OF MOST PEOPLE LIVING IN THE CULTURE OF POVERTY

1. Their life within the context of an extended family incorporates a *larger proportion* of available time (than is true of middle and upper class individuals) in interaction with relatives and with other people living nearby.

2. They are non-joiners of voluntary associations, including fraternal, church-related, and political associations.

3. They have a preference for the old and the familiar, demonstrated by a reluctance to engage in new situations, or to form new social relationships, especially to initiate interactions with strangers.

4. They demonstrate a marked anti-intellectualism, which expresses itself in little admiration for intellectuals, professors, writers, artists, the ballet, symphonies, etc., as well as in lack of support for schools or for the school activities of their children.

5. Males demonstrate "Machismo." This is seen as opposite behavior to being intellectual or engaging in such activities as the ballet. Males who demonstrate "Machismo" brag a great deal about their male conquests, and refuse to engage in any behavior which is associated with femininity, such as diaper-changing, dishwashing, cooking, etc.

6. They appear unable to postpone gratification. The tendency to live on a day-to-day basis looms extremely prevalent, and few provisions are made for long-range activities.

7. There is a great deal of use of physical force, for example, to settle arguments, or in the use of physical punishment with disobedient children.

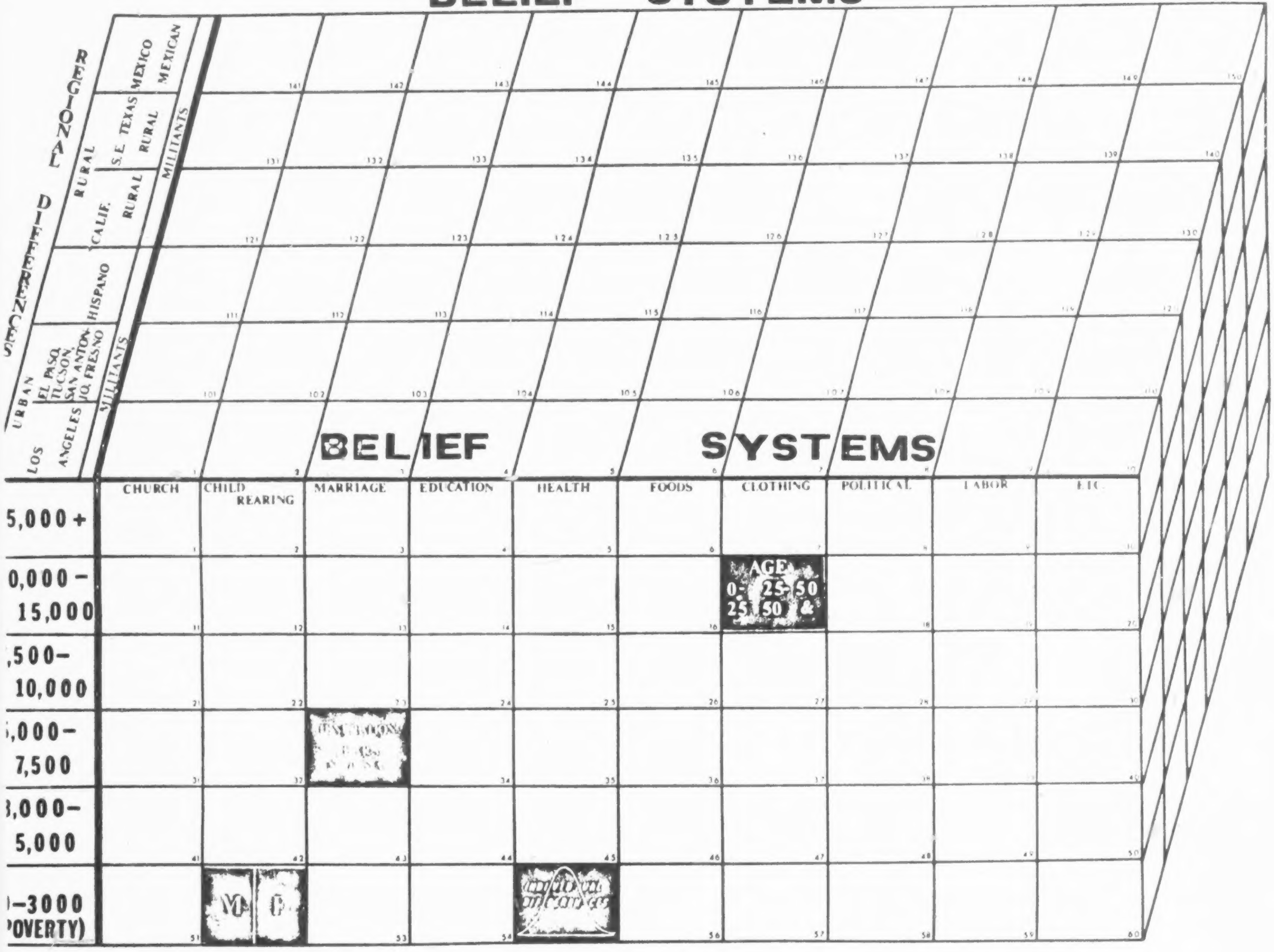
8. They are extremely fatalistic in their view of the world, feeling that they have very little control over nature, over institutions, or over events.

TABLE B

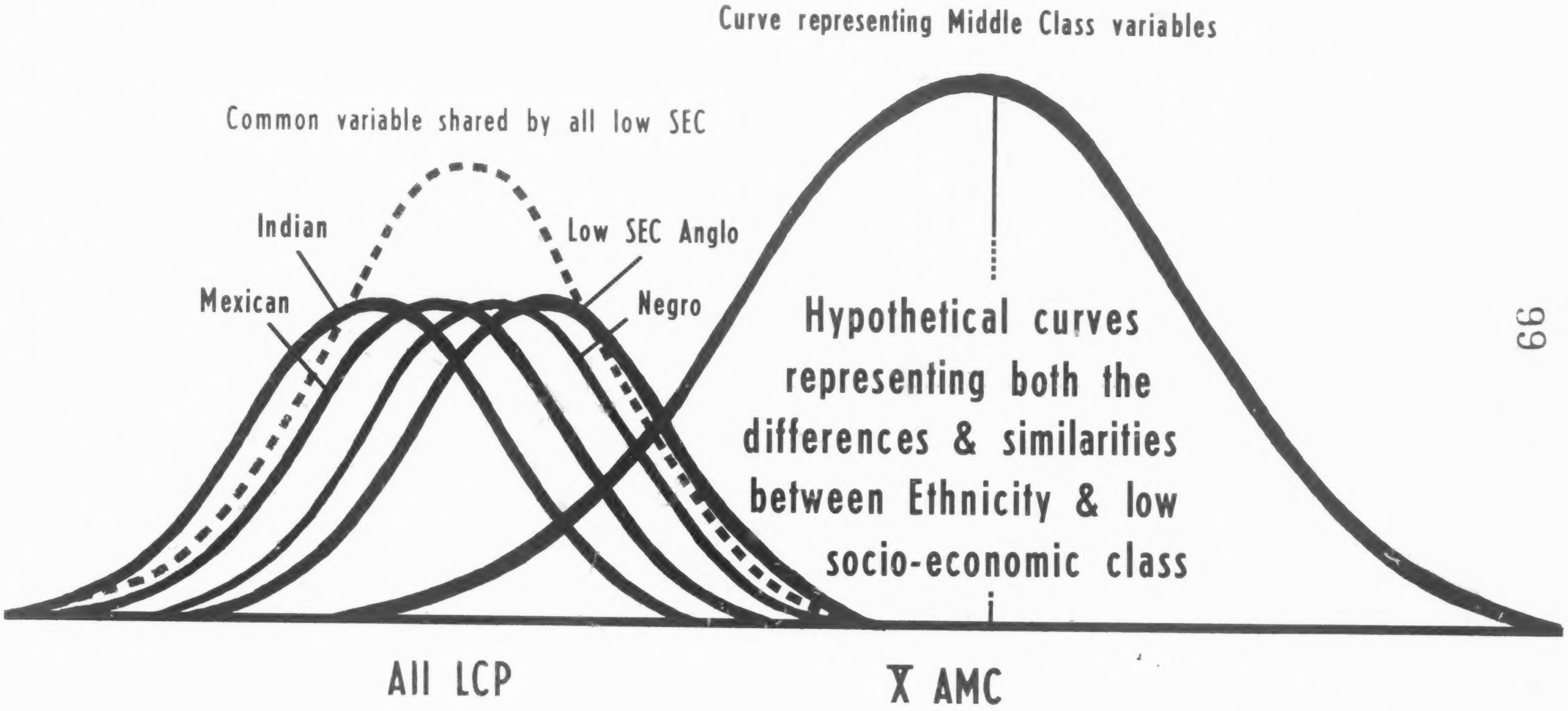
STRUCTURAL-DEMOGRAPHIC ATTRIBUTES OF THE MAJORITY OF MEXICAN AMERICANS

1. The majority have come, or have had parents or grandparents who have come, from Mexico.
2. They speak the Spanish language, and, as a consequence, many have an accent which is a distinguishing feature.
3. They belong to the Roman Catholic Church, and consequently much behavior is aligned with the practice of Catholicism.
4. Many have darker skin coloration, dark hair, and brown eyes, thus creating high visibility.
5. They live in the five southwestern states of the United States: Texas, New Mexico, Colorado, Arizona, and California.
6. The educational level, for those over age 25, averages less than eight years.
7. Between 30 and 40 percent of the families earn less than $3,000 per year, thus may be said to be living in the Culture of Poverty.

EL CHICANO
BELIEF SYSTEMS



REGIONAL DIFFERENCES
URBAN
RURAL
LOS ANGELES
EL PASO, TUCSON, SAN ANTON. FRESNO
HISPANO
CALIF. RURAL
S.E. TEXAS RURAL
MEXICO MEXICAN
MILITANTS
MILITANTS
BELIEF SYSTEMS
CHURCH
CHILD REARING
MARRIAGE
EDUCATION
HEALTH
FOODS
CLOTHING
POLITICAL
LABOR
ETC.
5,000+
0,000 - 15,000
,500 - 10,000
,000 - 7,500
,000 - 5,000
-3000 (POVERTY)
AGE
0-25
25-50
50 &


Curve representing Middle Class variables
Common variable shared by all low SEC
Indian
Mexican
Low SEC Anglo
Negro
Hypothetical curves representing both the differences & similarities between Ethnicity & low socio-economic class
All LCP
X̄ AMC

THE ANGLO

The term "Anglo" has no meaning as a designation of race, religion, or even ancestry. The term usually resolves itself to mean a non-Negro, non-Mexican, non-Indian, non-Oriental, etc. This left over group is in the majority in America and inspection of the group reveals that the majority of them are of what is called the "middle class", socially and economically. In so far as style of life, "cultural values", and general attitudes about health, education, etc., are concerned, it is this "middle-classness" that is the most important determinant. It will be the theme of this talk that in these regards the "Anglo" is hardly distinguishable from Negro, Mexican-American, or other ethnic groups when they have middle-class socio-economic status in common. There are obvious exceptions to this statement in the area of residence, geographic distribution, and income commencerate with occupation. In general, especially with regard to values and attitudes which are known to effect the general "style of life", economics and social status seem to over-ride ethnicity. With this in mind, the terms "Anglo" and "middle class" will be used interchangeably in the discussion that follows.

Although the middle-class American has been the subject of much popular sociology (e.g., A Nation of Sheep; The Organization Man; etc.) there has been little in the way of systematic study of this group. What data that are directly or indirectly available in this regard, indicate a great deal of variability in the attitudes and values of middle-class Americans but there would appear to be a few generalizations that can be made about the "central tendency" or average nature of the group. Before discussing these points briefly below it is important to note that the average probably does not represent any particular individual, certainly no one person could be expected to exhibit all or even a majority of the traits and attitudes to be presented in the discussion that follows.

One frequently noted characteristic of the American middle-class is that it tends to be pragmatic and utilitarian. There is truth in this as is evidenced by the value placed on science, especially the "hard" physical sciences. Thrift and hard work are generally valued and even recreation is supposed to be "good for you." There is also a tendency toward a mechanistic world view, the universe being generally regarded as made up of parts which work together in a machine like fashion. Nature is regarded as potentially knowable and even manipulatable.

A relatively high level of optimism is characteristic of middle-class American society. There is a definite future time orientation and a considerable emphasis placed on planning ahead. Mobility, in both the geographic and social sense, is highly valued, and, indeed, widely practiced. The existance of elaborate transportation networks and the ubiquity of the automobile are sufficient evidence of the former and a high incidence of actual upward movement in the social and economic spheres is indicative of the latter. Emphasis on individualism and self-reliance is also high in middle-class society and indeed the view that man has a moral obligation to better himself is widely adhered to among this group. To a large extent the "self-made man" is still a cultural hero in most of America.

All of the above are somewhat tempered by the value placed on generosity and "fair play". Equality of opportunity and cooperation for the common good are high among the list of American concerns. Evidence in this regard the existance of universal education in the United States. Tolerance and an inner-directed morality are valued by middle-class society and a strong "conscience" is a basic element of good character.

These cultural traits and values are presented in very brief form above and perhaps appear even glib in their brevity but when viewed in proper perspective, the picture which they present is accurate. While the picture presented above is representative of middle-class Anglos, it does not apply to the over 27 million Anglo-Americans who live in official poverty. On the other hand it may be very representative of middle-class Negros or Mexican Americans. In any case, the values and cultural traits presented above must be viewed as only generally applicable to the "average" middle-class American and are always expressed as relative to other comparison groups, e.g., lower socio-economic class Americans or to non-American cultures.

THE SELF-FULFILLING PROPHECY

by Dr. Terry Daniel

The teacher-centered affective domain refers to the teacher's self-image, her emotional make-up, and her expectations of both herself and of her students. This presentation is concerned with how these factors interact to influence the teacher's pupils and how they affect her relationship with them. We are interested in how the teacher herself, as a person, affects the learning process.

I. Definition of the Self-Fulfilling Prophecy:

A. The term describes the phenomenon which occurs when teacher expectations (or "prophecy") of student performaces unconsciously and unintentionally direct and control the performance, thereby "fulfilling" the original prophecy.
B. When the self-fulfilling prophecy "holds" in a classroom, the teacher gets less from certain pupils because she expects less; more from others because she expects more.
C. Pupils may do less, too, because they expect less of themselves; more because they think they are capable of more
D. Sometimes predictions are accurate and they come true. There is a difference, however, when they cause the predicted behavior, or in other words, fulfill themselves.
E. When high teacher expectations produce high student achievements, then the self-fulfilling prophecy is a tremendous asset in student-teacher relationships.
F. When low expectation consistently produce low performances, the self-fulfilling prophecy represents a serious threat to the education of the child.

II. Results of research by Rosenthal and Jacobson on the self-fulfilling prophecy:

A. Rosenthal and Jacobson tested the possibility that children "become brighter" when their teachers expect them to.

1. Every child in a low-income elementary school on the West Coast was given an intelligence test"billed" to the teachers as one that would predict "intellectual blooming at all."
2. There were 3 classrooms for each grade--above average ability, average, and below average ability.
3. At the end of the year, the children designated as "bloomers" gained 4 points more in total I. Q., and in reasoning I. Q., they gained an average of 7 points more than did other children in the school.

B. Rosenthal and Jacobson found that there may be hazards in unexpected intellectual development.

1. Teachers expressed a negative reaction to the children who were undesignated for improvement but who actually gained in I. Q. anyway.
2. "The more the undesignated children gained in I. Q. points, the more they regarded as less well-adjusted, less interesting, and less affectionate.
3. It was among the slow-track children from whom no particular intellectual growth had been expected that the effects of intellectual gains were most adverse in terms of the teachers' reaction.

III. Further support for the hypothesis that teachers may resist unexpected development comes from a long-term study of children who completed one of 3 different pre-school intervention programs and entered first grade.

A. We know that students who participate in programs like Head Start often lose some of their initial gains in I. Q., language skills and in other areas.

B. Some researchers have held the self-fulfilling prophecy to be at least partially responsible for the losses. This study suggested that it is.

C. There were 3 different programs studied over a 3-year period: Traditional, Direct Verbal, and Ameliorative. Each provided a different kind of pre-school training for children.

D. All children in all 3 programs were ranked in 3 I. Q. levels to begin with: high, medium and low I. Q. levels.

E. Losses in I. Q. scores over the three year period were sustained by children from all levels. But the losses among the high level children in the Traditional and Amerliorative pre-school groups were so great during the first grade that they actually resulted in an I. Q. change in a negative direction over the three year period.

1. The study team explained these high losses this way:

> It seems reasonable to suppose that in important ways the public school failed these high strata children during the first grade. These children may have been judged by criteria based on preconceptions of what disadvantaged children are like and how they will perform in school.

2. They may not have taught as much or as well because the teachers thought they would be incapable of very much.

IV. When the self-fulfilling prophecy works in these ways to hold students back, it is detrimental to their learning: Children may expect themselves to do poor work, they may have low self-concepts and these may be reinforced by the teachers instead of corrected. If poor children's low expectations and low self-concepts are supported by teachers, then we have to ask if the school, and some teachers do not actually aggravate and continue the lower achievement levels among poor children instead of working harder to raise them.

V. Prophecies are founded on evaluations of past behaviors and upon assumptions about future behaviors. What happens if the bases of the prophecies are false? If the prophecies are based on incorrect or misleading data and yet fulfill themselves, what happens to the student and his education in the process? We are beginning to learn that some of our information about poor children is false or at best misleading.

VI. The question of testing as an accurate measurement of learning abilities of children from non-Anglo cultures was studied by Arthur Jensen in 1961.

A. He studied Mexican American children whose scores on I. Q. tests had caused them to be placed in classes for the mentally retarded.

B. He re-tested Mexican American and Anglo American children in the fourth and sixth grade, who had I. Q. scores ranging from 60 to 120 or above, with tests that gave each child a standard learning task and then measured how fast he learned it.

C. He found that on the particular learning tasks, such as serial learning and immediate recall, Mexican American children with low I. Q. 's performed significantly better than Anglo American children with low I. Q. 's.

SLIDE I

Mean Error Scores of Dull and Bright Mexican American and Anglo-American Fourth Grade Children on Recall Test for Familiar Objects.

The horizontal asix of this graph shows the range of I. Q. 's among the Mexican American and Anglo children tested. At the extreme left, there is a mean I. Q. of 82, and at the extreme right, the mean I. Q. is 116. The vertical asix shows the number of errors the children made on the Recall Test for Familiar Objects. The solid line on the graph represents the relationship between the I. Q. of the Mexican-American children and the number of errors made. As you can see, there is none. The "dull I. Q. " Mexican American children performed as well on the test as did the "bright I. Q. " children. The broken line on the graph represents the relationship between the I. Q. of the Anglo children and the number of errors they made on the test. As you can see, the "dull" Anglo children scored significantly more errors than did the "bright" Anglo children. Thus, for the Anglo children, the I. Q. score was an accurate predictor of performance, while for the Mexican children, it had no relevancy.

SLIDE II

Mean Error Scores of Dull and Bright Mexican American and Anglo American Children on the Serial Learning of familiar Objects:

Again, the horizontal axis of this graph represents the range of I. Q. scores of the children being tested on the direct learning task. And the vertical axis again represents the number of errors made on the test. The solid black line represents the relationship between the I. Q. of the Mexican American children and the number of errors they made. Here the findings are even more surprising, for the children who had been tested as having low I. Q. 's made fewer errors than did those who had scored higher on the I. Q. test; However, for the Anglo children, again the I. Q. score had direct relation to the number of errors on the direct learning task. The bright Anglo children did much better on the test than did the dull one.

D. On the basis of these findings, Jensen concluded that the standard I. Q. test is discriminating in the Mexican American group on some other basis than that on which it discriminates in the Anglo American group. The I. Q. is a valid index of Anglo children's learning potential; but this is not necessarily so in the Mexican American group.

E. Jensen did not say what the nature of remedial instruction for low I. Q. Mexican American children ought to be but he did say that it was "safe" to advise that at the very least they ought to be treated differently from mentally retarded.

VII. The American Psychological Association appointed a research team to study testing minority group children and they prepared, in 1961, a report on guidelines for testing children from minority ethnic groups and the lower socio-economic class.

A. Their report cited three principle difficulties in the standardized tests most generally used with disadvantaged school children.

SLIDE III (Slide with 3 Principle Difficulties in Tests Listed.)

1. They do not provide a reliable measure of the differences in the range of the minority group children's scores.
2. What they can validly predict for the minority school children's performances may be quite different from what they usually can predict for middle-class-majority-culture children.

3. The validity of their interpretation strongly depends upon an understanding of the social and cultural background of the children being tested.

B. This means that the tester cannot and must not assume that his test will measure the same thing in children from a minority culture and in the same way as it would for children from the majority cultures.

C. The American Psychological Association team listed the following characteristics of minority or lower socio-economic class children which affect the way they approach test-taking and thereby affect their scores In contrast to the middle-class child, the lower class child will tend to be:

SLIDE IV

(Slide listing the characteristics which affect test-taking and read aloud for emphasis.)

1. Less verbal
2. More fearful of strangers.
3. Less self-confident
4. Less motivated toward scholastic and academic achievement.
5. Less competitive in the intellectual realm.
6. Less conforming to middle-class norms of behavior and conduct.
7. More apt to be bilingual.
8. Less exposed to intellectually stimulating materials in the home.
9. Less varied in recreational outlets.
10. Less knowledgeable about the world outside his immediate neighborhood.
11. More likely to attend inferior schools

D. The team suggested that the tester himself--unconsciously and unintentionally--may "prophecy" the child's test performance in terms of his stereotypes of the child, assume that the child will do poorly, communicate the sense that little is expected of the child, thereby contribute to his low score, and thus fulfill his original prophecy that the child would not do well. Then when these low, but misleading test scores are passed on to the teacher, she bases her own low expectations, in turn, upon them and they may also fulfill themselves.

VIII. Recently criticism has been aimed directly at the great significance which is usually granted to I. Q. scores themselves. The relevancy of those scores to an individual's experience as a student has been seriously called into question. I. Q. scores, say these critics, receive far too much attention at the expense of an individual understanding of the child.

IX. One of the most critics is Edward Zigler, a psychologist at Yale University, who has worked extensively with "social deprivation." This is a phenomenon which, once experienced, becomes built into the personality structure of a child and then interferes with and influences his interaction with his environment. *The reactions of socially deprived children in certain social situation, such as school or other learning situations, may be governed or influenced not so much by intelligence as by motivational factors.*

A. It is more common for lower-class children to expect to fail at learning tasks than it is for middle-class children. They have probably experienced failure more often when asked to compete with middle-class children, and thus, they have learned to *expect* to fail.

B. In addition, socially deprived children, whose expectancy of success is very low, will settle for lower levels of success rather than risk failure by trying to achieve a higher level of success. Thus, it is difficult to determine the *real* capabilities of the deprived child, because he *stops trying* at a level below his real capabilities.

X. Zigler and his associate, Butterfield, studied the increases in I. Q. scores that often occur when children who have been socially deprived are placed in less threatening learning situations.

A. First they found that they could raise the initial I. Q. test scores, before the school experience began, by revising the testing conditions alone to accomodate the disadvantaged children's difficulties with standard testing situations.

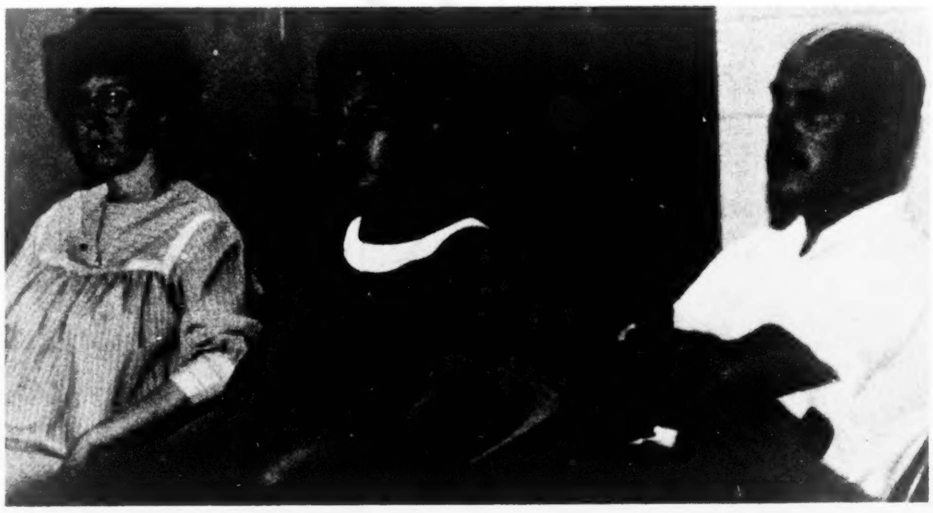
B. Most importantly, they found that the increase in I. Q. scores that occur during preschool intervention experiences are more the result of the reduction of poor motivational factors--such as the child's fear of his teacher--which had handicapped him in the past than they are of changes in the actual rate of intellectual development.

1. This indicates that deprived children suffer more from emotional and motivational handicaps which decrease his intellectual performance to a level that is lower than that which he is really capable of reaching.
2. Therefore, Zigler, and others, urge a shift of emphasis from the child's score on an I. Q. test to close analysis and intimate understanding of child as an invididual--an understanding of what may be hindering his performance in school and a commitment to reduce that handicap.

XI. More and more educators are saying that instead of asking, "How can we make Johnny learn to read," we ought to be asking, "Why doesn't Johnny like school?" Before learning can take place, the child must want to learn and he must also want to learn in his teacher's classroom. Therefore, more and more teachers and specialists and counselors are urged to seek to understand why a child may be consciously or unconsciously resisting school, and thereby limiting his performance. When his motivational handicaps are understood, they can be reduced, and then the disadvantaged child may begin to know the deep human satisfaction of knowing he has done as well as he can.

Members of the cadre listening to Dr. Terry Daniel speak on the socio-cultural background of the Anglo. Left to right: Chris Romero, Mrs. Chris Romero, Elena Gallegos, Arnold Rael, Director of Title IV, Elizabeth Ashe, Erlinda Baca, Rosemary Paez, Dr. Daniel and Joaquin Montoya.

Miss Juanita Cata, a consultant from U. N. M., speaks on the Ceremonial Life of the Pueblo Indian and folklores gotten from the Indian culture.



Mrs. Virginia Chavez, Mrs. Elizabeth Ashe (Cadre Members) and Mr. Pete Santistevan, Superintendent of Schools, listening to Miss Cata as she gives her presentation

Miss Juanita Cata, the consultant hired to speak on Indian Ceremonial Life, was born in San Juan Pueblo, New Mexico. During her childhood, her father who worked with the Bureau of Indian Affairs, was transferred to the Navajo reservation. She spent the rest of her childhood and teenage years in Navajo country. She visited her grandmother who lives in San Juan Pueblo almost every summer. From her parents and her grandmother, she learned much of the pueblo culture, especially about Indian ceremonies.

Miss Cata is currently working on her PhD at the University of New Mexico. Her field of interest is in special education as it deals with minority groups. Lately, she has been working with Dr. Leroy Condie from the Department of Education, developing educational materials based on the Navajo life. These materials are to be used by teachers in Navajo schools in grades K through 12. According to Miss Cata, the philosophy behind these materials is to give the Navajo students a historical view of their culture, thus giving the student something to be proud.

In Miss Cata's talk to the cadre on the historical and ceremonial life of the pueblo Indian, the information she gives is first hand and cannot be found in textbooks. This is what makes the consultant's information so valuable and so unique.

The story on White Horse, a Ute legend, and Home for Dine' were another of Miss Cata's presentations, to show the cadre the type of materials that can be developed into school curriculum based on Cultural Awareness. These stories are a few examples of the type of work that Dr. Leroy Condie and Miss Cata are doing at the University of New Mexico.

THE HISTORY OF PUEBLO LIFE AND CEREMONIALISM

-----Miss Juanita Cata

Knowledge of New Mexico's Indian cultures is at best only vaguely familiar to most people. It is known that they live on reservations, dress in colorful costumes, and do dances. What is not known or recognized, is that the Indians had a complete culture which met all of their needs long before the Europeans set foot on this continent. A very intricate part of this culture was, and is, their ceremonial life.

In order to understand the ceremonial life of the Pueblos as it exists today one must be knowledgeable of the history of the Pueblos.

According to the most widely accepted theory the first Indians to occupy the North American continent came across the Bering Strait thousands of years ago and migrated southward. This was not one big hoard of Indians moving together as a single pack but rather numerous smaller migrations originating from different sources and occurring at different times.

It becomes obvious that the early American Indian ancestors were from a variety of cultural groups. Not only did they originate from a variety of sources but as they migrated southward many groups broke off and went their own way. Some stayed in the north lands, others went east towards the woodlands, or west towards the California coastal areas, and still others continued to move southward occupying Mexico, Central and South America. As each of these groups settled down in the region they had selected, their way of life changed according to the conditions under which they were required to live. For example, those living in areas where fish were plentiful became fishermen.

Now let's move into the southwestern area of the United States. Anthropologists have found evidence which indicates various Indian groups occupied this area as long as 20,000 years ago. They speculate that these Indians were a nomadic type of people living off of the land. For food they gathered nuts and berries and hunted for small game. For houses they used caves or built temporary shelters of various kinds using whatever materials were available to them.

Then at about the time of the Christian era they began settling down into a more stable type of living. According to archeological evidence the first of these settlers occupied the four corners area. They were a long skulled, spear throwing people. They were later joined (about the year 400 A.D.) by another people who introduced the use of the bow and arrow. Both groups were apparently peaceful people as there are no signs of warfare.

At about this time three major cultural areas can be indentified: the Hohokam occupying the Gila and Salt River area, the Mogollon occupying the southeastern area and the Basket makers or Anasazi located in approximately the four corners area.

The Hohokam and the Mogollon cultures, for the most part, disappeared by the 1400's. It is thought that the Pima and Papago of

Arizona may be the descendents of these earlier cultures.

By the year 800 the Anasazi's had reached a relatively high level of civilization particularly noted for their elaborate cliff dwellings, pottery, and use of agriculture. Then in about the year 1000 they began to migrate away from this area. Three causes are usually identified for these migrations. The major one being the great drought period lasting from 1276 to about 1299. The other two causes sometimes mentioned are: discord among the people themselves, and marauding invaders swooping down upon them from the north.

It is not known whether the descendents of the Basketmakers went directly to their present day locations of Hopi, Zuni, and Rio Grande Pueblos or whether they wandered about a bit before settling down. At any rate, we do know that the present day Pueblo Indians are not all descendents of the same group.

By using the device of language families, four distinct groups can be indentified: the Zuni, the Hopi, the Keresan and the Tanoan.

By 1500 the Pueblo Indians had approximately reached their present day sites and had settled anew. The number of pueblos existing at that time greatly exceeds those which remain today. It is at this time that the Spanish enter into the history of the southwest.

The first official explorers in the southwest were a Franciscan, Fray Marcus of Niza, and a Barbary Negro, Estevan. Accompanying them were a couple of native Mexican Indian guides.

In some of their earlier travels Marcus and Estevan had heard tales of the fabulous seven cities of Cibola and in the name of the crown of Spain had decided to go in search of them.

Estevan was a colorful character. He has been described as a person who wore bright clothing and bands of bells around his wrists and ankles so that he jingled as he walked. He was able to learn Indian languages quickly and easily and in general had no difficulty in making friends wherever he went.

On this particular expedition he went ahead of Marcus acting as a kind of scout. Estevan actually reached the fabled cities of Cibola (Zuni) where he managed to anger the natives and was killed. His two companions immediately fled from the scene. After reporting their tales of horror to Marcus, who was about a day's journey behind, the three men returned to Mexico. Marcus never actually saw the cities of Cibola now known as Zuni.

Nevertheless, upon reaching the safety of Mexico once again, Marcus told of having actually viewed Cibola with its seven story buildings carved from wood, its streets paved with gold and its natives who wore turquoise earrings which reached from their ear lobes to the ground.

Mendoza, the Spanish Viceroy located in Mexico, decided that an expedition must be formed immediately to go forth and claim these riches for Spain and to christianize the pagan natives. The result of all this activity was the Coronado expedition of 1540.

This expedition was no simple army of Spanish soldiers setting out to explore new territories. It was almost a city within itself. Bolton describes the Coronado expedition as consisting of one thousand horses, five hundred head of cattle, five thousand head of sheep and at least fifteen hundred people including native Mexican Indians and their entire families.

Eventually the caravan (expedition) reached Cibola, or Zuni, where Coronado expressed great disappointment in finding only poor natives living in houses of stone and mud. In hopes of finding something of greater value he sent out a variety of smaller expeditions to explore the surrounding territories. One of these groups explored the area of the Grand Canyon and another, led by Alvarado, explored the area of the Rio Grande Pueblos.

Whereas the Coronado expedition had been met by hostility in the Zuni area (they remembered Estevan and identified him as a Spaniard), Alvarado found himself welcomed and received with hospitality and honor in the Rio Grande area.

Alvarado and his small army first settled in the general area of the Keresan Pueblos. Not long after his arrival two of the leaders from the great pueblo of Pecos (now only a ruins) paid him their respects and offered to take him to all of the other pueblos and to introduce him to their chiefs.

Alvarado accepted their offer and undertook the short journey which ended in the pueblo of Pecos. Here he met two captives of the Pecos people who told him of a gold bracelet hidden in the pueblo. The bracelet, they said, had been stolen from their homeland of Quivera (on the Kansas Plains) at the time they had been taken captive. They told Alvarado this story in hopes that he would help them escape. Instead Alvarado questioned the two Pecos chiefs about the bracelet of which they denied any knowledge.

Forgetting his orders to treat all natives with friendliness and consideration Alvarado declared the two Pecos leaders captives and returned with them in chains. His greed for gold proved to be the undoing of native Indian acceptance.

In his efforts to get the two Pecos captives to disclose what he thought was their secret, Alvarado literally threw them to the dogs. While they were not mortally injured they were greatly humiliated.

Alvarado finally decided to go to this place of riches, Quivera, to acquire a supply of gold for himself. He set forth taking with him his army, the two Pecos chiefs, and the captives of the Pecos people.

Upon reaching Quivera he discovered only "ignorant Indians living in grass huts." Alvarado killed the two captives and released the Pecos leaders. But by now Indian resentment was high and the Spanish were never again received in trust.

Shortly after this episode Coronado was injured and the entire expedition returned to Mexico.

The next major expedition was that of Onate who in 1598 came to colonize and christianize New Mexico. He made his way up the Rio Grande and finally settled in the Pueblo of San Gabriel across the river from the present Pueblo of San Juan. Here he went about his duties of destroying kivas, punishing the Indians, taking slaves and killing those who were rebellious. In 1610 he moved his capitol to Santa Fe.

Although there were skirmishes between the Spanish and the Pueblo Indians the Spanish felt they were making headway in their efforts. What they had really done was drive the Pueblos into underground secrecy.

Then in 1680 open rebellion broke out. The entire Pueblo population revolted and drove the Spanish back to El Paso. The rebellion was led by Pope, an Indian medicine man who had been imprisoned for practicing his own religion. Pope had promised the Indian people a return to the old way of life.

After twelve years of keeping the Spanish out the Pueblos were once again forced into submission. DeVargas and his army marched up the Rio Grande with the purpose of destroying all rebellious Indians and chastizing those who had revolted. Many Indians were killed or taken as slaves and the Spanish finally emerged as the victors.

New Mexico's history from this point forward is mainly one of the settling of frontier towns and villages. Only three more dates are worth mentioning. 1823, the end of the Mexican revolt against Spain after which the Indians were granted full rights of citizenship; 1848, the end of the Mexican-American war after which the Indians were made wards of the United States government; and 1934, when the Indians were finally granted United States citizenship.

Now let's take a closer look at the Pueblo Indian people. The various Pueblos are both alike and different. They are alike in their general pattern of family life and they are different in the performance of ceremonies and in their languages.

Family life usually begins with the naming ceremony in which the new born child is presented to the Father Sun. This is similar to the baptismal ceremonies of Christian societies. As the child grows up he learns by imitating the adults of his own sex. He is told what is the right thing to do and, if necessary, is punished for not doing it. Much of the social control is through fear of what we might call the "bogey man."

As the child grows older he is initiated into the religious organizations of his pueblo and begins to learn about the ceremonies.

As a young adult he may partake in a marriage ceremony which varies from pueblo to pueblo. In general the purpose of the ceremony is to prove worthiness to one another. After marriage the young couple may move in with relatives or live alone.

The end of life is associated with special ceremonies in which the dead one is prepared for the journey to his homelands -- the happy hunting grounds.

To explain some of the differences among the pueblo people we need to examine each of the groups in greater detail. It seems traditional to begin with the Hopi. Perhaps because they are the furthest away.

Hopi

The Hopis are known as the peaceful ones. According to their origin myths they came up through the four underworlds led by the war gods. Upon reaching earth they asked permission of the God of Death, who owned the soil, to plant corn. Corn was to be their staff of life.

The Hopis were primarily farmers but occasionally supplemented their diet by hunting. They had no domestic animals but kept eagles and hawks for the use of their feathers.

Daily work was traditionally divided according to sex. The women took care of the domestic chores including child care, cooking, pottery making and basket making.

The men took care of the heavier work -- the farming, the building of homes, and so forth. They were also in charge of the performance of ceremonies and the regulation of civil and political activities. Much of their work was done in the kiva which was a sort of church, assembly hall, club house and sleeping quarters for the single men. In the kiva they wove, made moccasins, made and repaired tools and weapons, made ceremonial devices, told stories and legends, practiced dances and songs and performed the secret parts of their ceremonies.

Each village is politically independent. The government is invested in a council of hereditary clan chiefs who are also the heads of the religious and kiva organizations. There are no sharp distinctions between religious, civil and secular duties. Succession to office is by inheritance following the female line. That is, a man's sister's sons will follow him into office rather than his own sons.

All Hopi males belong to the Katchina society. They also have a second initiation into the religious societies of their ceremonial parents. These later societies are composed of mixed clans since the ceremonial parents may be of a different clan than the child.

The members of the council each hold special offices. The village chiefs direct the council and settle land disputes. The village criers announce ceremonies, council decisions and other public functions. The war chiefs settle disputes between families, but enter into quarrels within families only when necessary.

Hopi ceremonies are usually conducted for the purposes of insuring rain, promoting the growth of crops, safeguarding health, insuring long life and curing. Each ceremony is associated with a particular society and must be performed only in the kiva of that society. The ceremonies themselves consist of fasting, songs, dances, and the preparation of a ceremonial altar. They often conclude with a public performance and a feast.

The Hopis believe that all prosperity depends upon pleasing the deities. The Sun is the highest god and sustains all life. It is assisted by the moon and stars. The sky gods are represented by the wind, the lightning, the thunder, the rain and the rainbow. Other gods are the serpents who control the water supply and the gods of fire and death who are the masters of the underworld spirits. There is also a god of germination, the corn mother, the mother of wild animals and the Katchinas.

The Katchinas convey the prayers of the people to the important gods and in general promote the prosperity of the village.

In addition to these gods each individual is protected by a spirit guide who leads him through life.

Besides the serious ritualistic ceremonies there are social ceremonies such as the animal dances performed to bring moisture and to insure good crops.

Zuni

According to the Zunis, their people emerged from the underworld and wandered over the disc of the new world until they found the center. It was here that they made their home.

The ceremonialism surrounding the life of the Zuni child is almost the same as that of the Hopi. At birth the baby is presented to the Father Sun and is given a perfect ear of corn symbolizing life. The mother is given a split ear of corn symbolizing fertility. Marriage and death occur with little ceremony.

The Zuni government is divided into two parts -- the secular to deal with the Whites, and the religious to manage intra-tribal affairs.

Corn is the center of the Zuni religion and is named after six directions -- north, east, south, west, up, and down. The priests of the sun and rain are the most powerful. Other gods include the god of fire (the child god), the Shalako (similar to the Hopi Katchina), the war gods and the gods associated with curing.

Rio Grande Pueblos

All of the people of the Rio Grande Pueblos belong to one of two kivas -- the summer squash or pumpkin and the winter turquoise. While a person can belong to only one kiva he may belong to several societies such as the warrior, Koshare, hunter, or medicine.

Life begins with the infant being presented to the Father Sun. When the child reaches the appropriate age he is initiated into the society of his father's relatives. The girls are likewise initiated into the women's societies. Upon death there are ceremonies to prepare the body for its journey home.

The origin story of the Rio Grande Pueblos generally says the people emerged from the underworld and wandered to a place called the White House where they met another people who taught them all they know.

Like the Zuni's their goverment is divided into two parts. Secular matters are handled by the governor and lieutenant governor and intratribal matters are managed by the council.

The religious ceremonies of the Pueblos are generally ruled over by the medicine societies. The high priests of this society are the caciques who have a great deal of power.

Their ceremonies are usually related to curing, health and propagation. There are also ceremonies related to germination, rain, harvest, and the solstices. They are usually performed according to season. In the summer ceremonies related to rain are performed; in the fall come the harvest and rabbit hunt ceremonies; in the winter are the ceremonis related to the solstice, the animal dances, initiation and curing.

To all of the Pueblos religion was traditionally the core of their existance. It was the unifying force which guided, perpetuated and gave meaning to their way of life. Attempts to abolish it only succeeded in diriving it underground into secrecy.

The ceremonial dances bring together the arts. of music, poetry, drama and dance.

The music may be sung by the dancers themselves or by a chorus of men. The songs may be traditional ones handed down from generation to generation or they may be especially composed for a given performance. In any case they follow a formalized pattern.

The words of the ceremonial dance songs form the major portion of Pueblo poetry. They may tell of the coming of clouds, the growing of crops or the beauty of the land.

Dances become drama when they enact the happenings of a legendary hero or the origin story of a particular society.

The public dances are usually the culmination of a series of rites. Participation may be limited to a particular society or it may be required of all villagers.

Pueblo dancing always has a purpose. It may be to bring rain, snow, game animals, abundance of crops, good things in life, or to honor someone.

There are four major types of dances: The Katchina dances, the society dances, the animal dances and the corn dances.

The Katchina society is strongest among the Hopi and Zuni and almost non-existent among the Tanoans. The Katchinas are the spirit beings which are associated with the clouds and rain making. Through wearing the Katchina mask a man assumes the personality of the spirit being, making the spirit into a living person and the living person into a spirit being. The costumes of the Katchinas vary with the spirit being which is represented.

The society dances are usually performed for the purposes of rain making and curing. Both the Men's and Women's societies take part. The ceremonies are often dramatizations of the legends concerning the origin of the society performing them.

The animal dances are winter dances. They are performed to attract animals and for the increase of all game animals. They are also performed for the purpose of controlling winter weather. That is, to moderate the cold and to insure sufficient snow. They may have a curing function as well. The costumes and dances are representations of the animals. The dancers may be accompanied by one or two "animal mothers."

The corn dances are summer dances and are usually performed on the Pueblo feast days. They are the best known dances and are usually rain making ceremonies although they may also be related to the germination, growing and harvesting of corn. They are danced by both men and women and are easily recognized by the tablita head dress worn by the women.

Summary

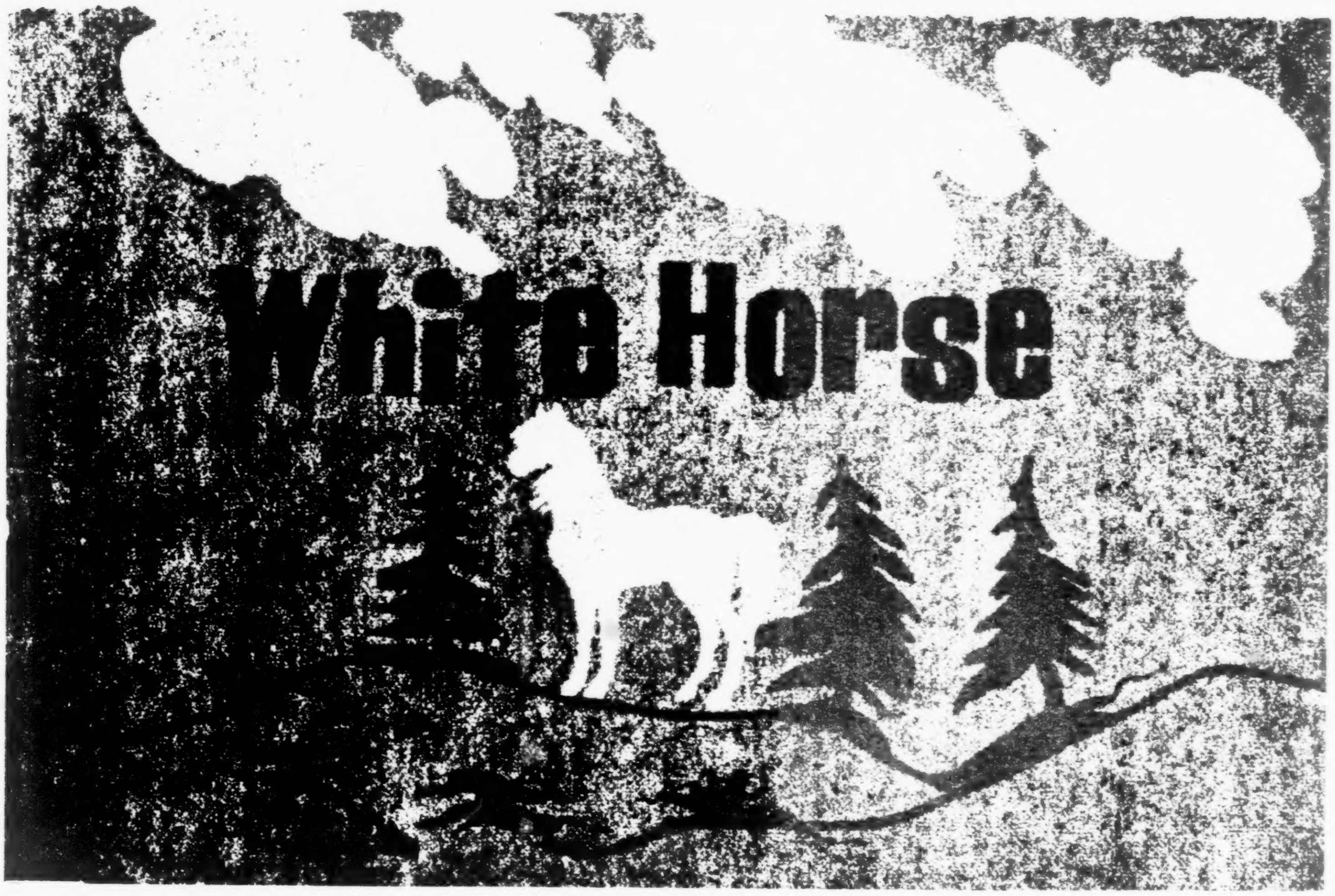
What effect does all of this information have on the education of the Pueblo child? Simply this, as one begins to understand the history and the feelings of the children he is teaching he can begin to a better job of teaching. He can begin to incorporate the things, the places, and the people that are significant to his students into his teaching.

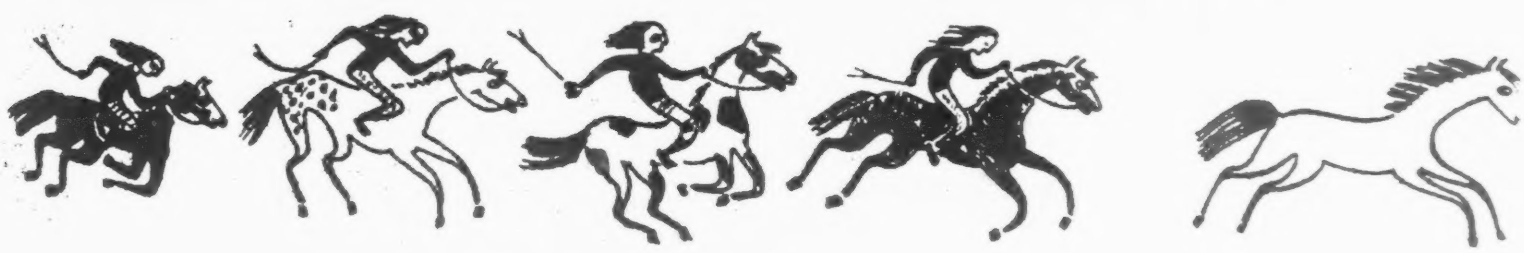
By making use of these things the teacher tells his students in effect, "The life of your people is important enough to study about, therefore you are important, too."

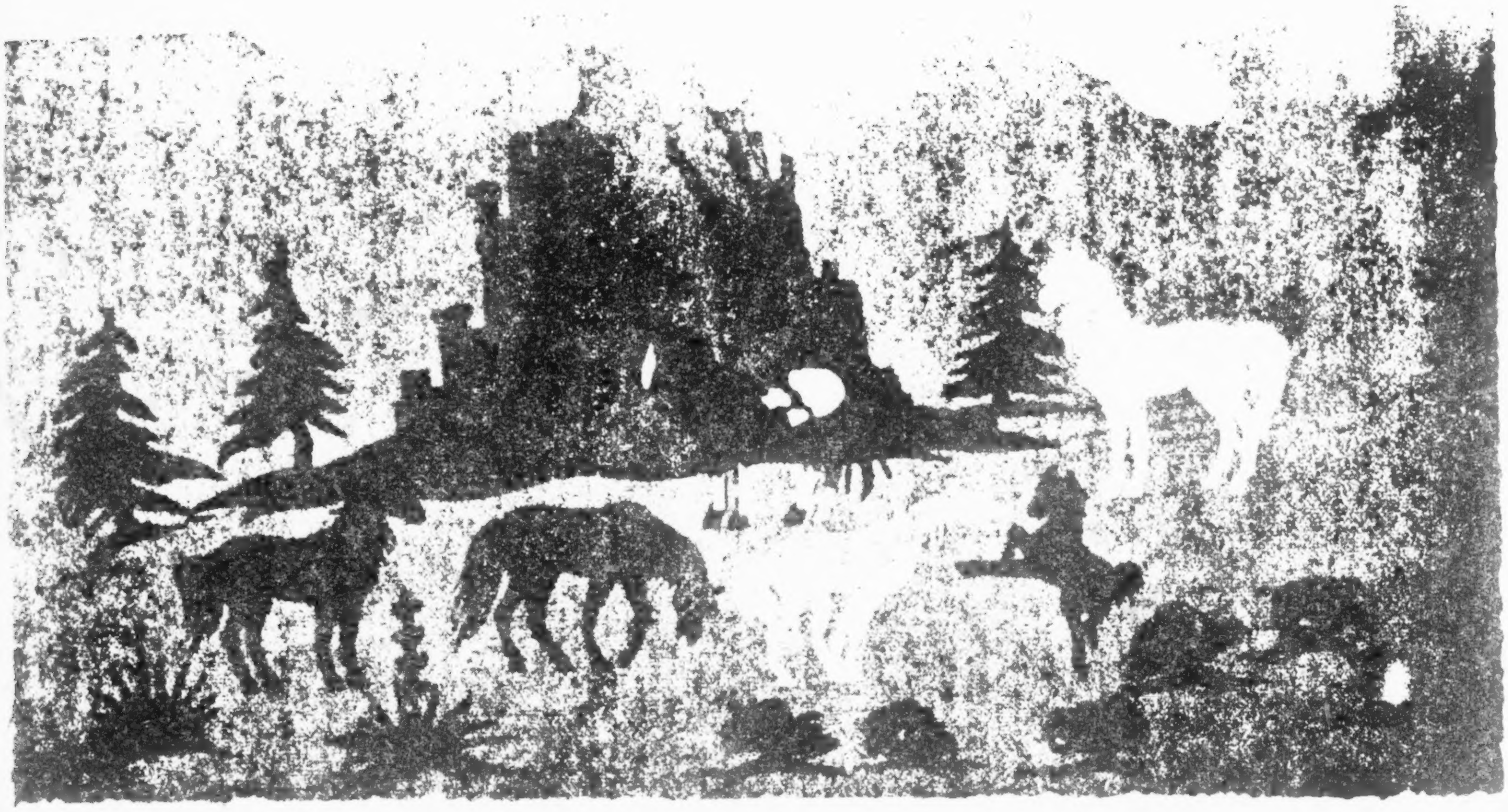
What do I mean by incorporating the things, the places and the people into your teaching? By people I mean taking advantage of the resource people living in the communities of your students. By places I mean field trips and discussions. You can hardly turn around in the state of New Mexico without being next to a historical site. And by things I mean books, pictures, objects and stories utilizing your student's native culture as their theme.

As an illustration of the kinds of materials which can be used, I would like to show you some of thos prepared by the Navajo Social Studies Project. While these materials are based on the life ways, the history and the beliefs of the Navajos, similar materials can be produced focusing on the Pueblo cultures.

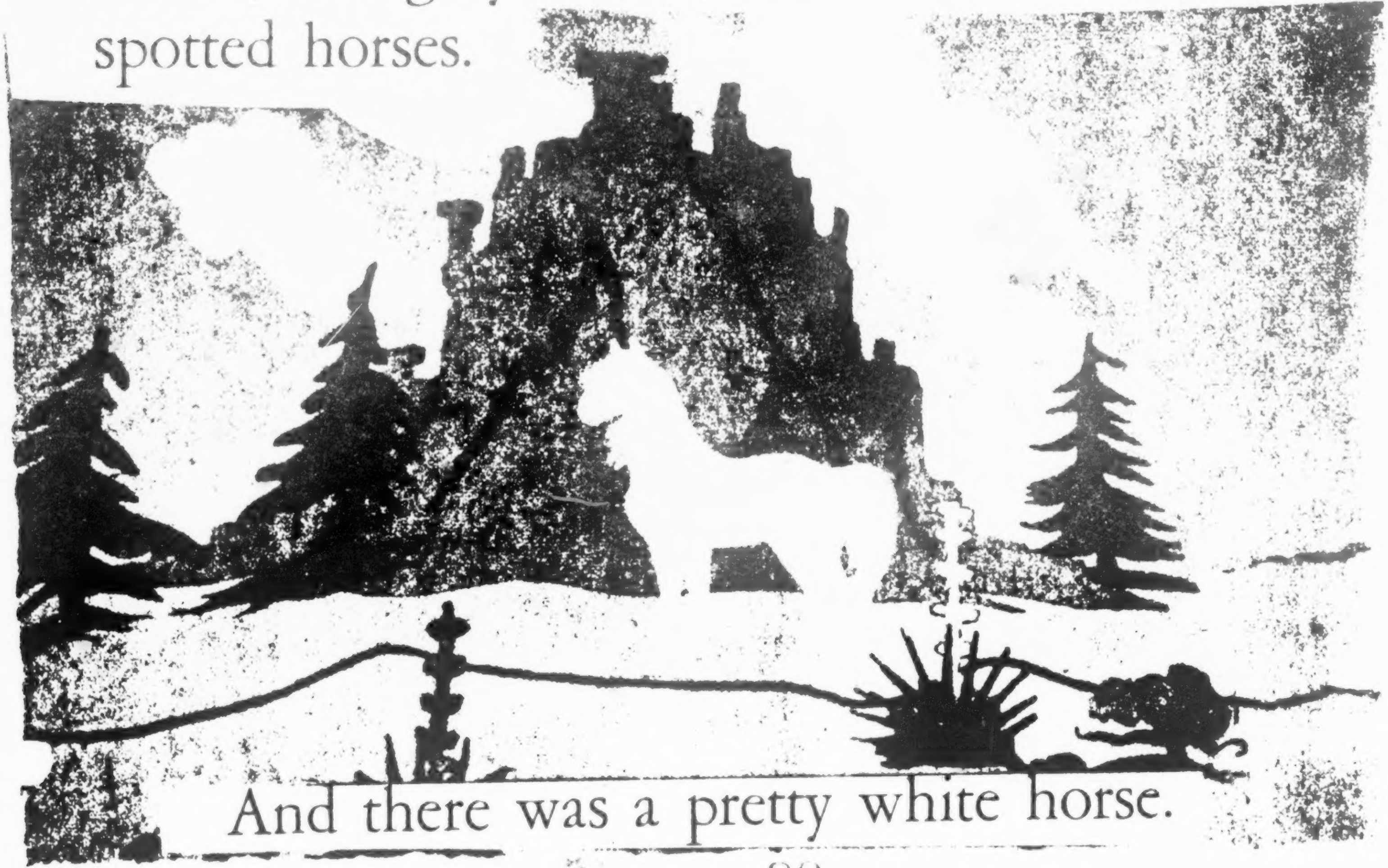
A story of The Grand Canyon


White Horse

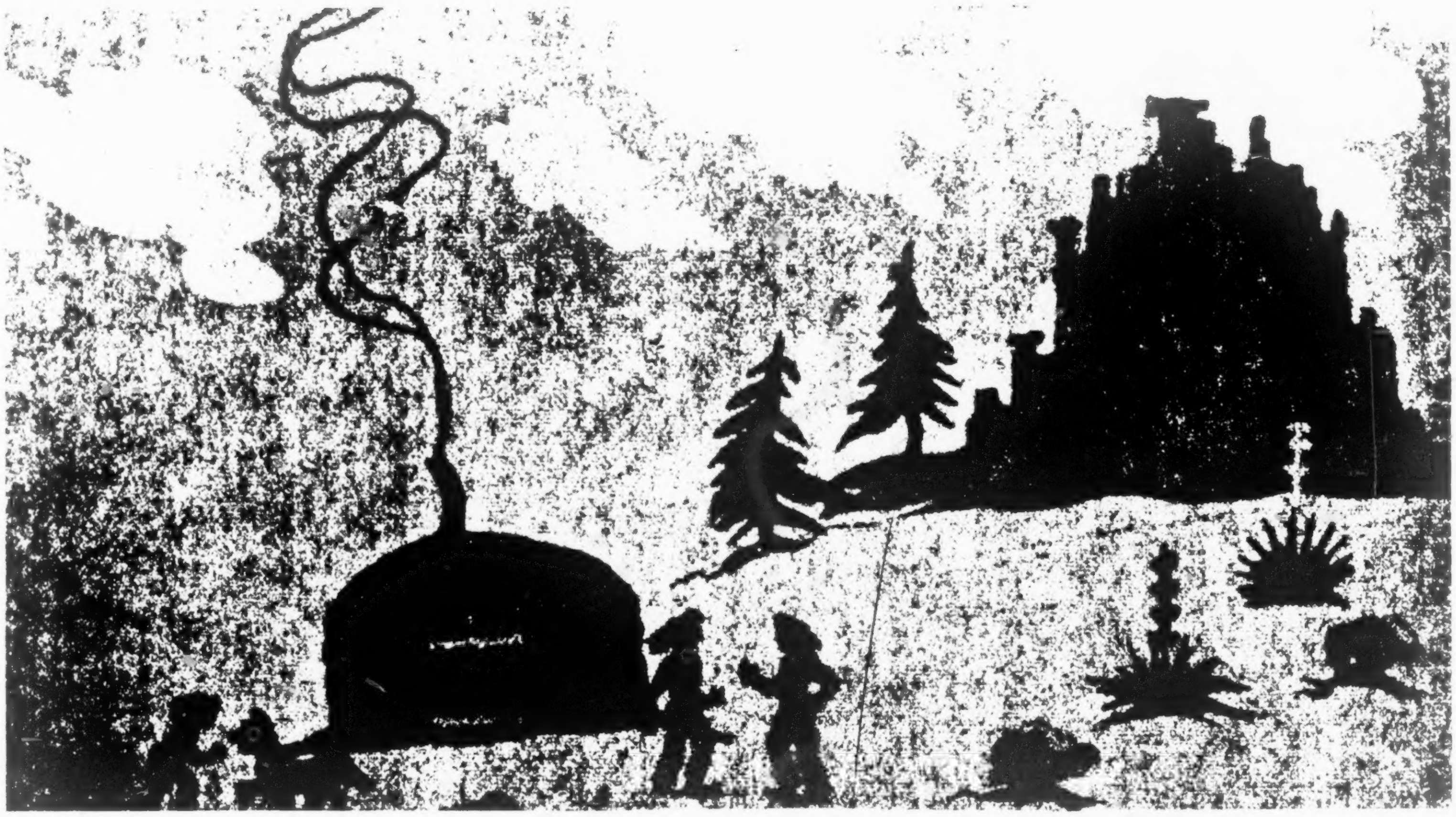




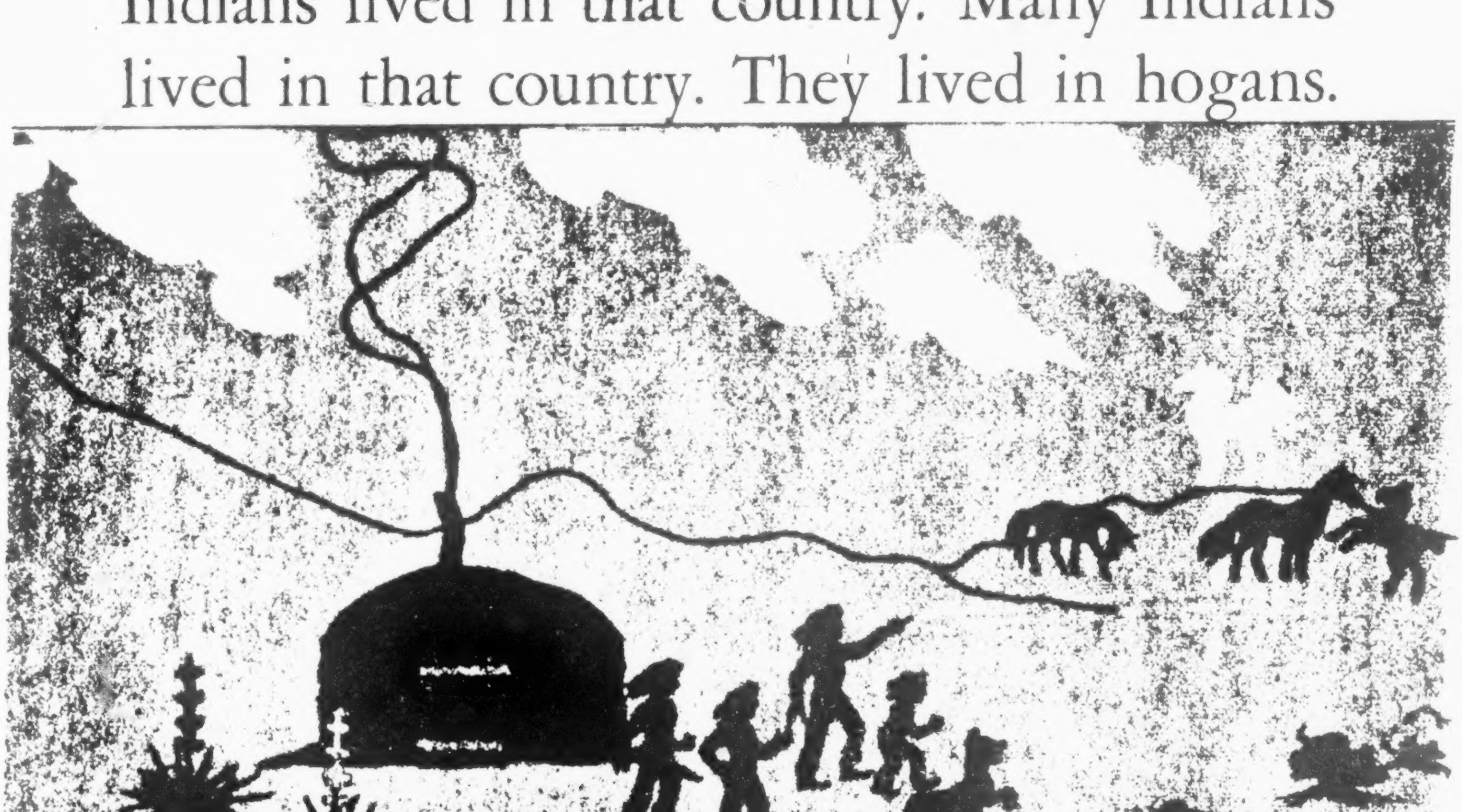
It was long, long ago. There were many wild horses. There were red horses, and yellow horses, and grey horses, and black horses, and spotted horses.



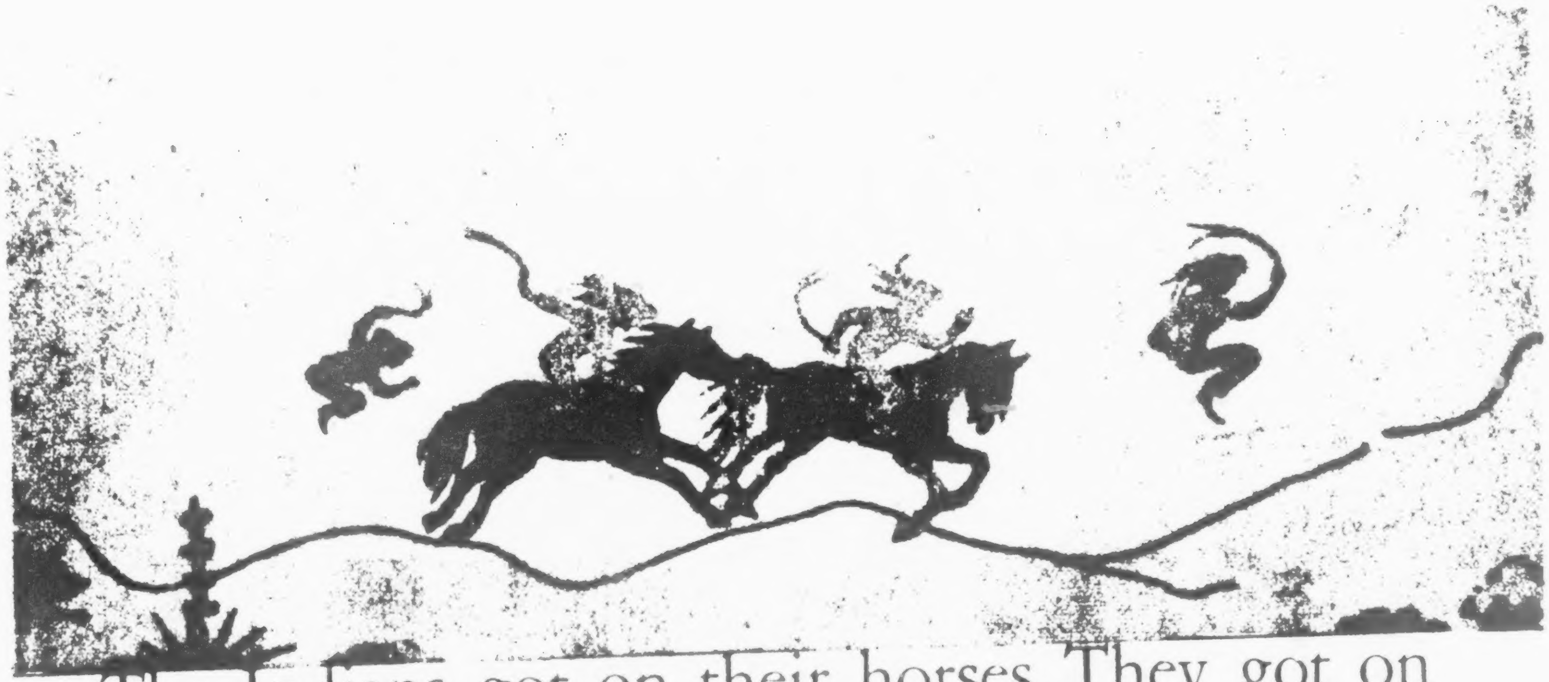
And there was a pretty white horse.



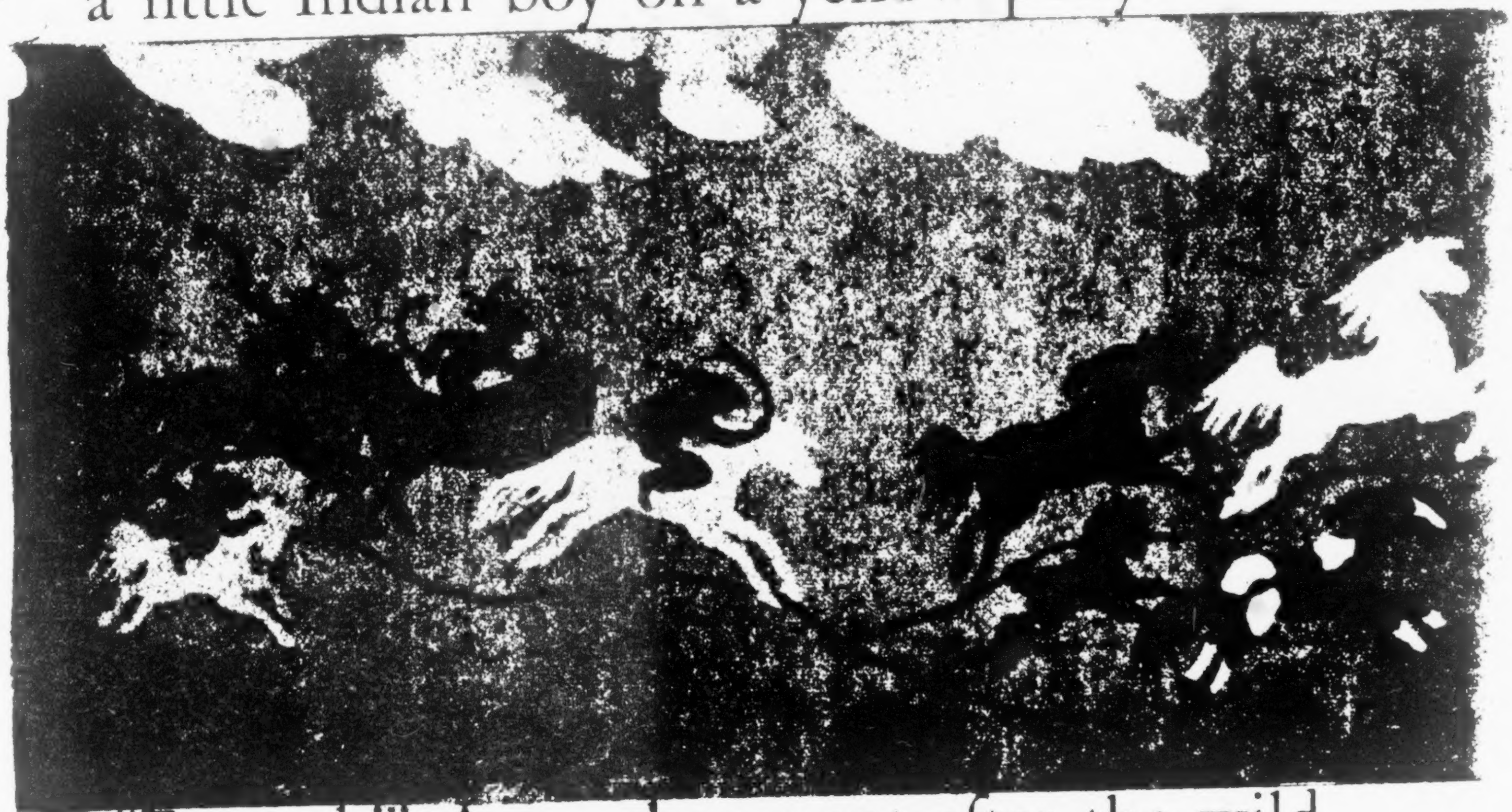
Indians lived in that country. Many Indians lived in that country. They lived in hogans.



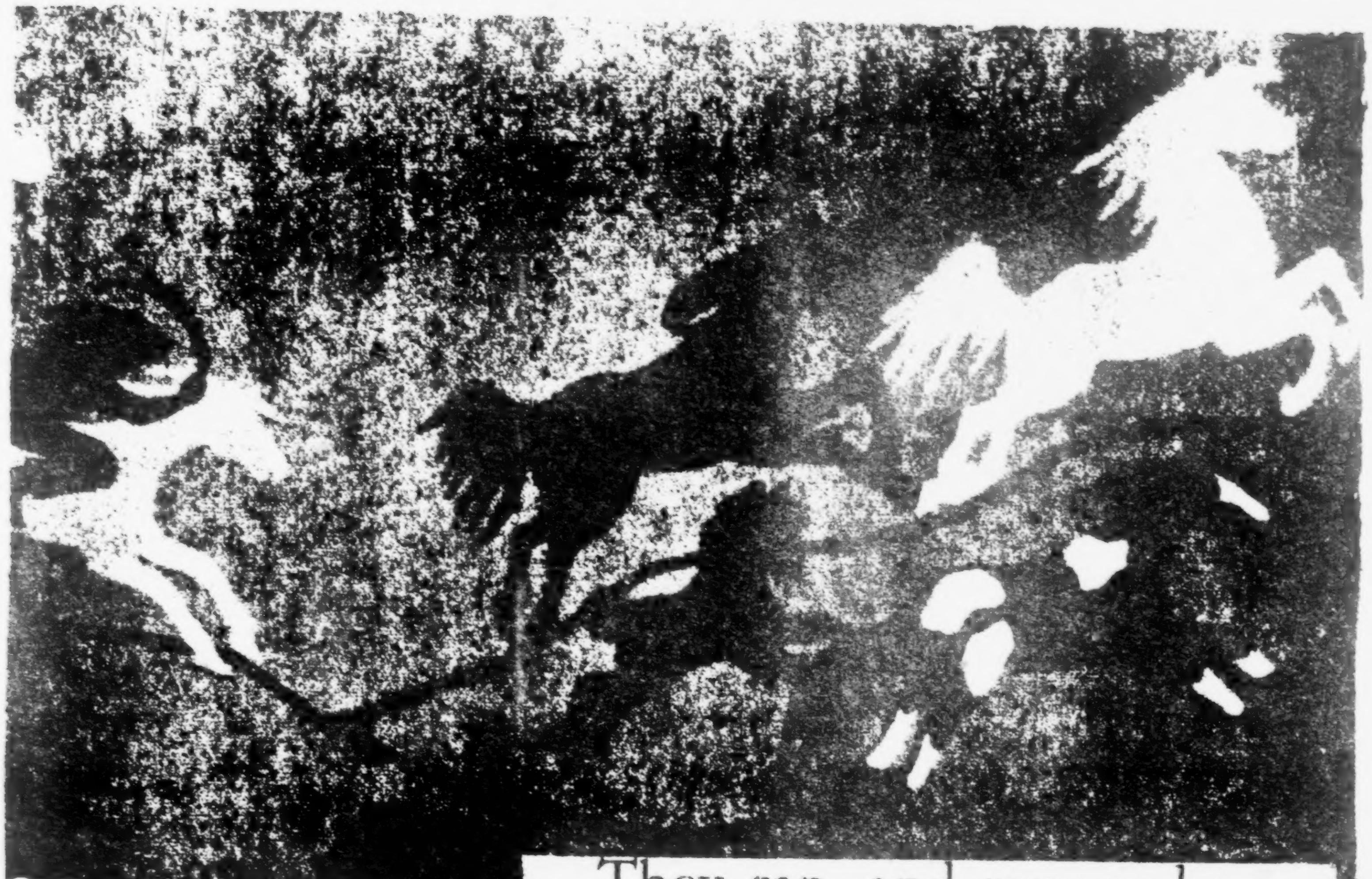
One day the Indians saw a pretty white horse. The Indians said, "Oh, look! See the pretty white horse!" They said, "We'll catch him."



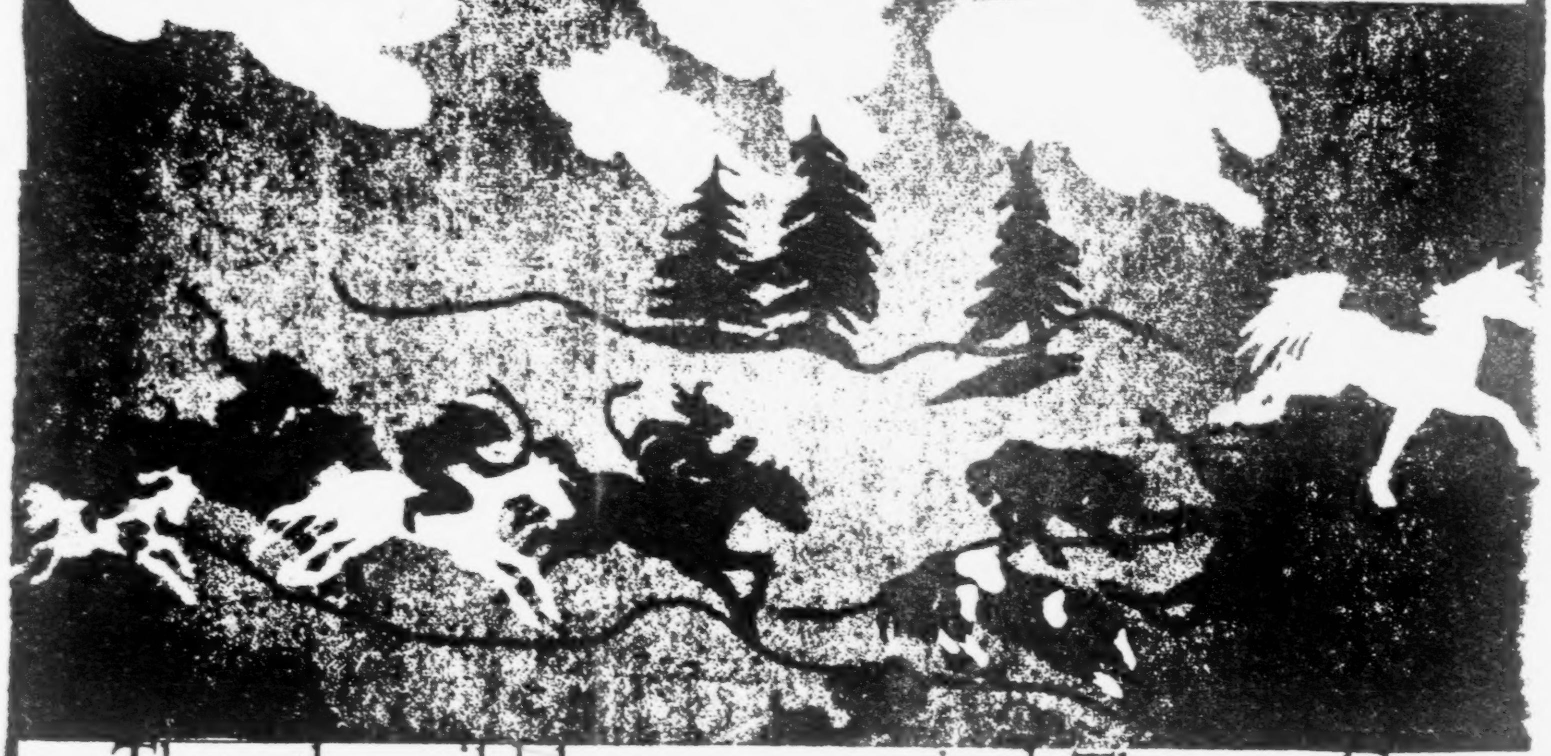
The Indians got on their horses. They got on their fast horses. One, two, three Indians, and a little Indian boy on a yellow pony.



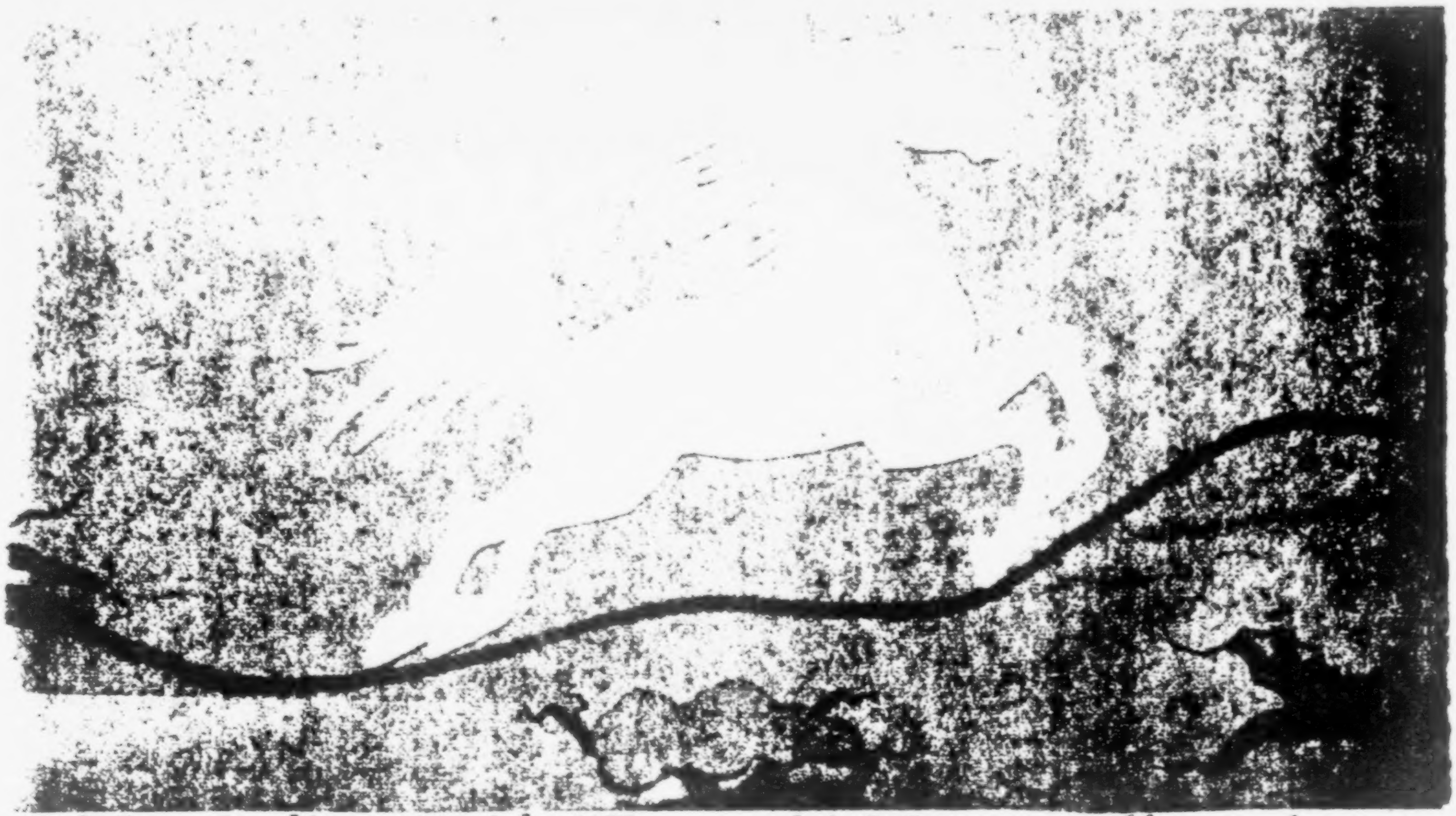
"Eee--yah!" Away they went after the wild horses. The grey horse ran. The spotted horse ran. The little black colt ran. And the pretty white horse ran.



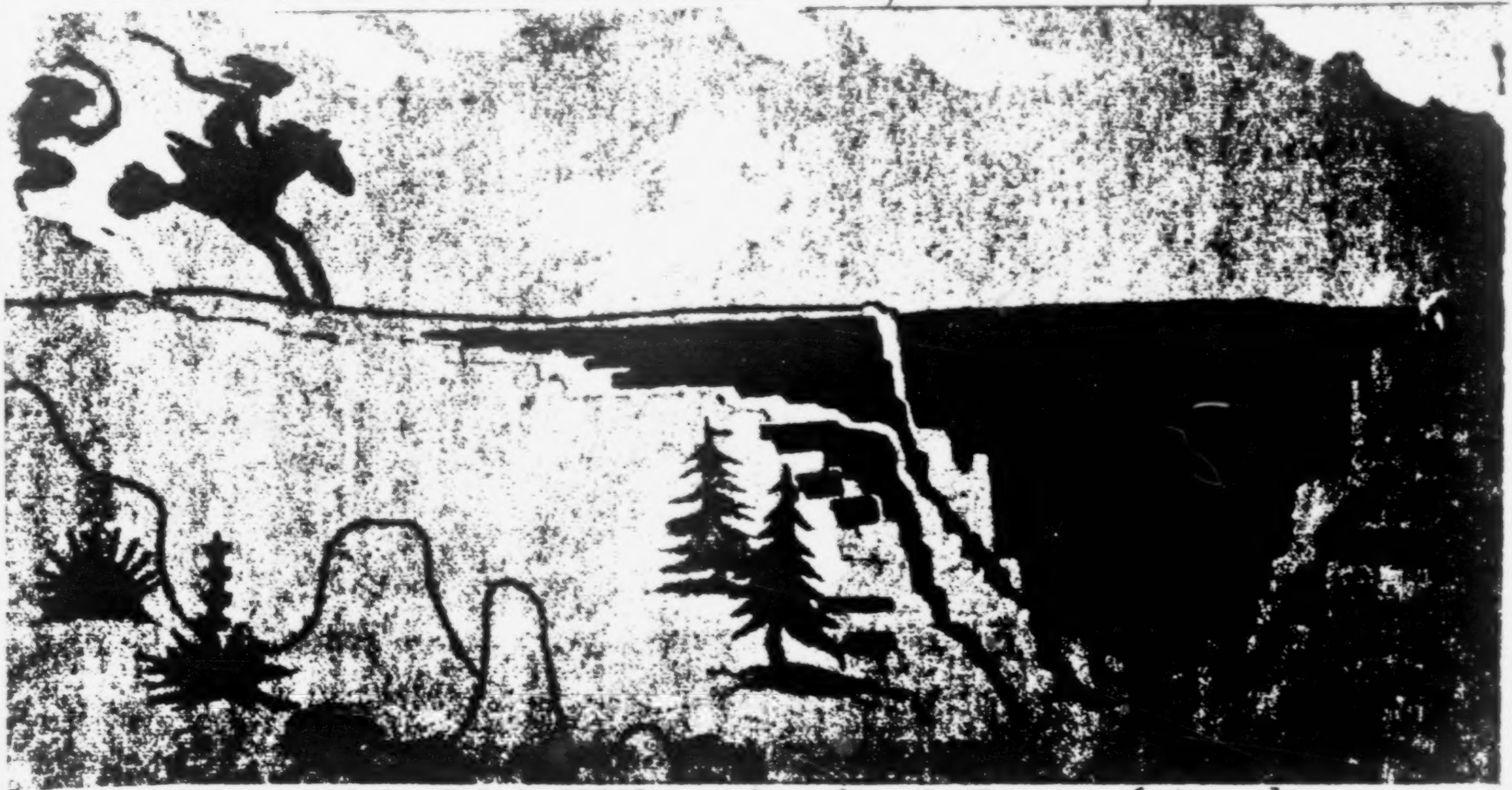
They ran, and ran, and ran.



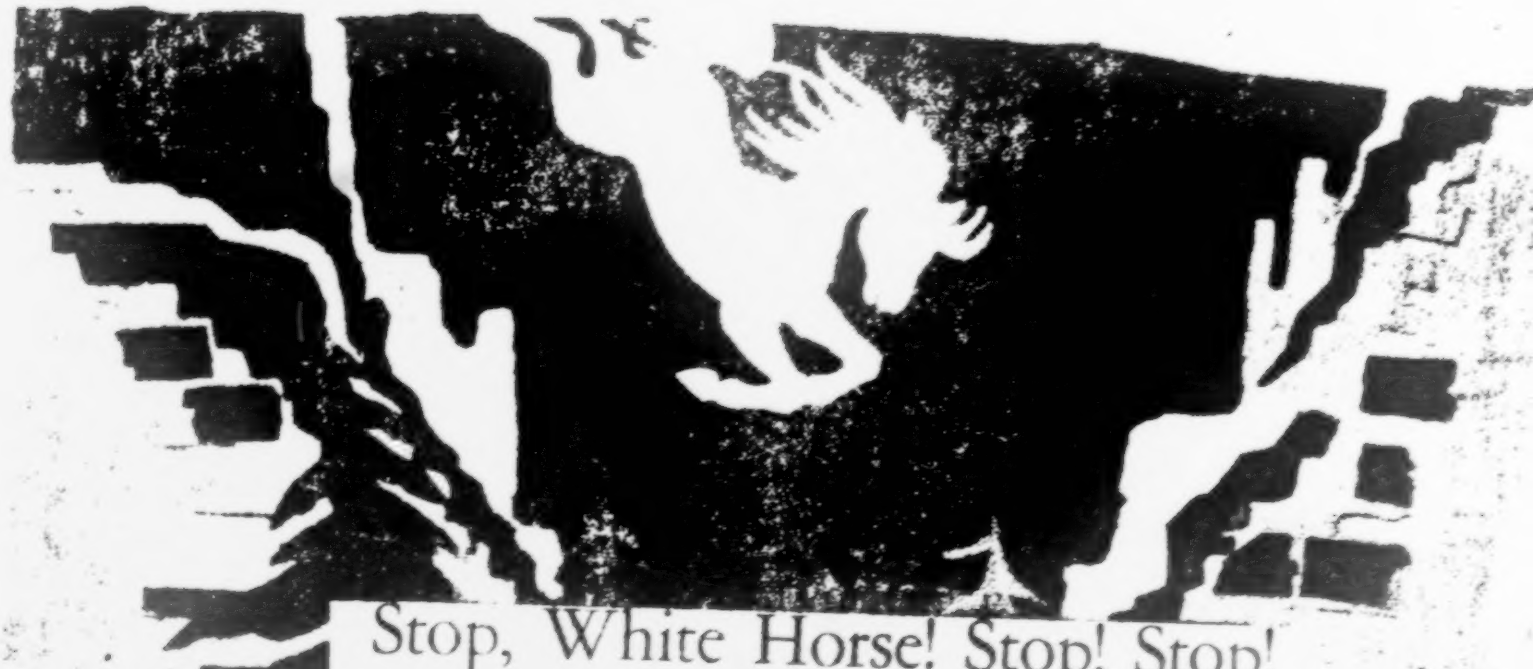
Then the wild horses were tired. They couldn't run any more. The spotted horse was tired. The grey horse was tired. He fell down. The little black colt was tired, too.



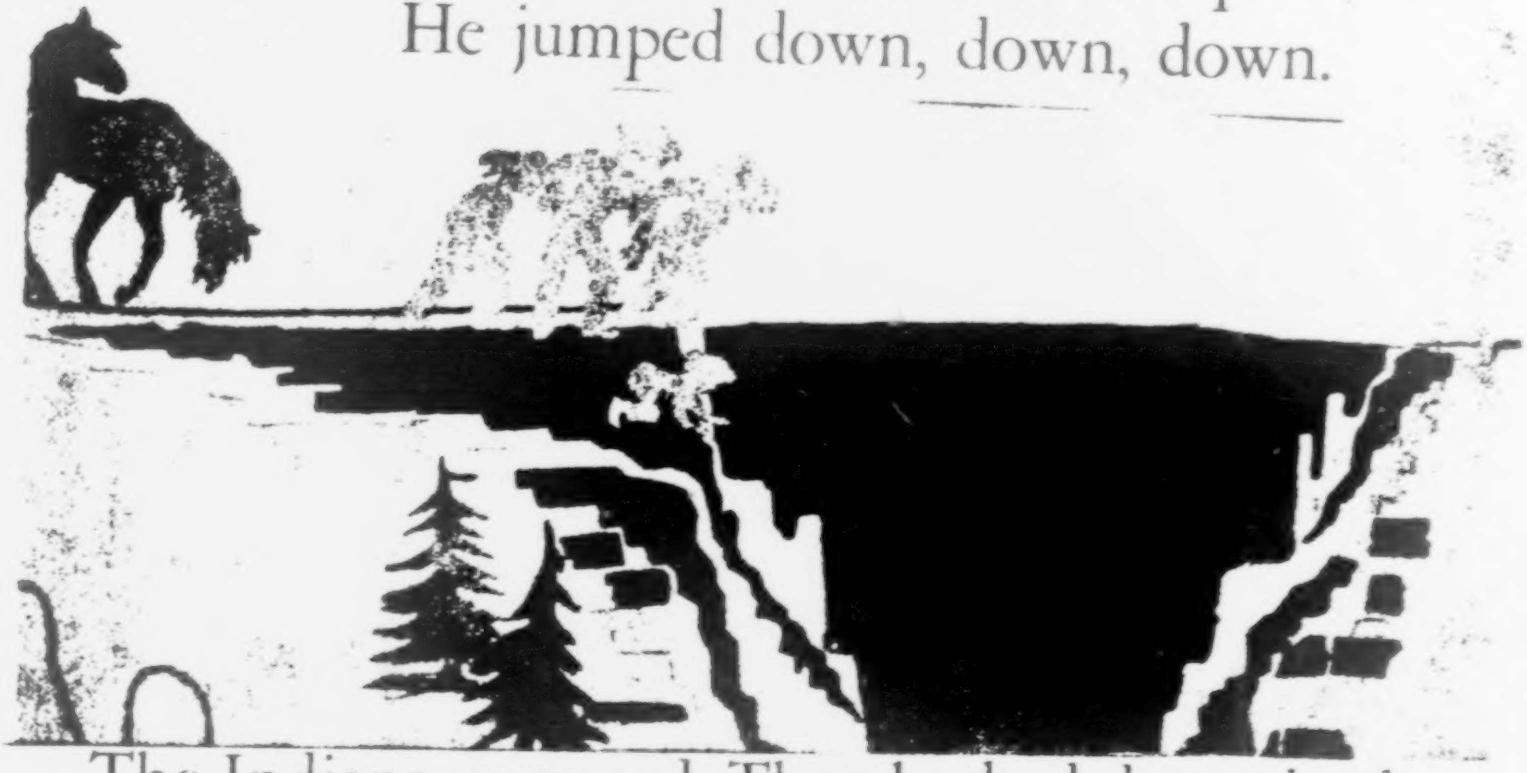
The Indians said, "Eee--yah! Now we'll catch him. He's getting tired." But the pretty white horse was not tired. He ran, and ran, and ran.



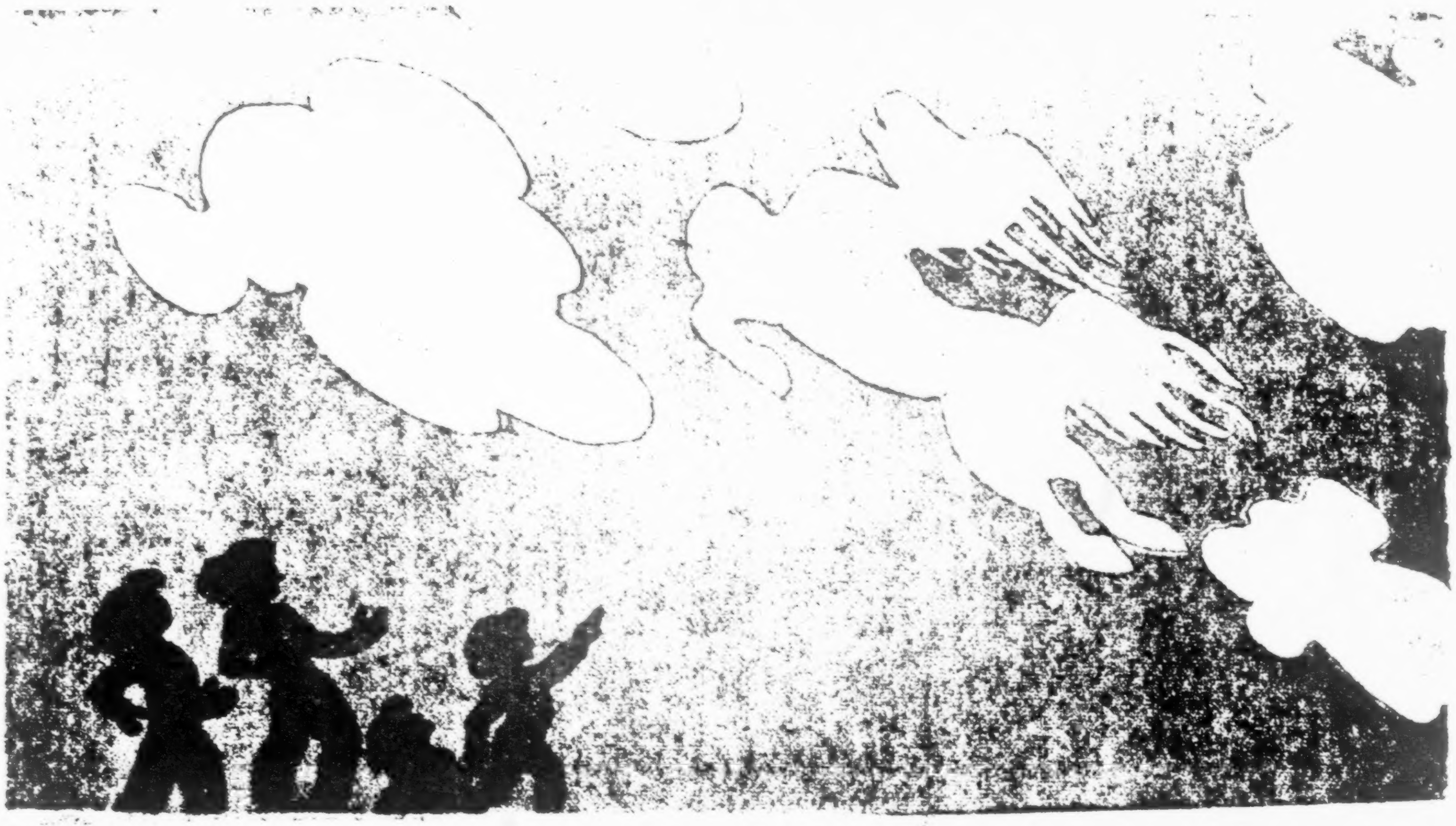
Oh! Oh! Oh! What is that? It's a big deep canyon. "Eee--yah," said the Indians, "now we'll catch him. He can't get away!"



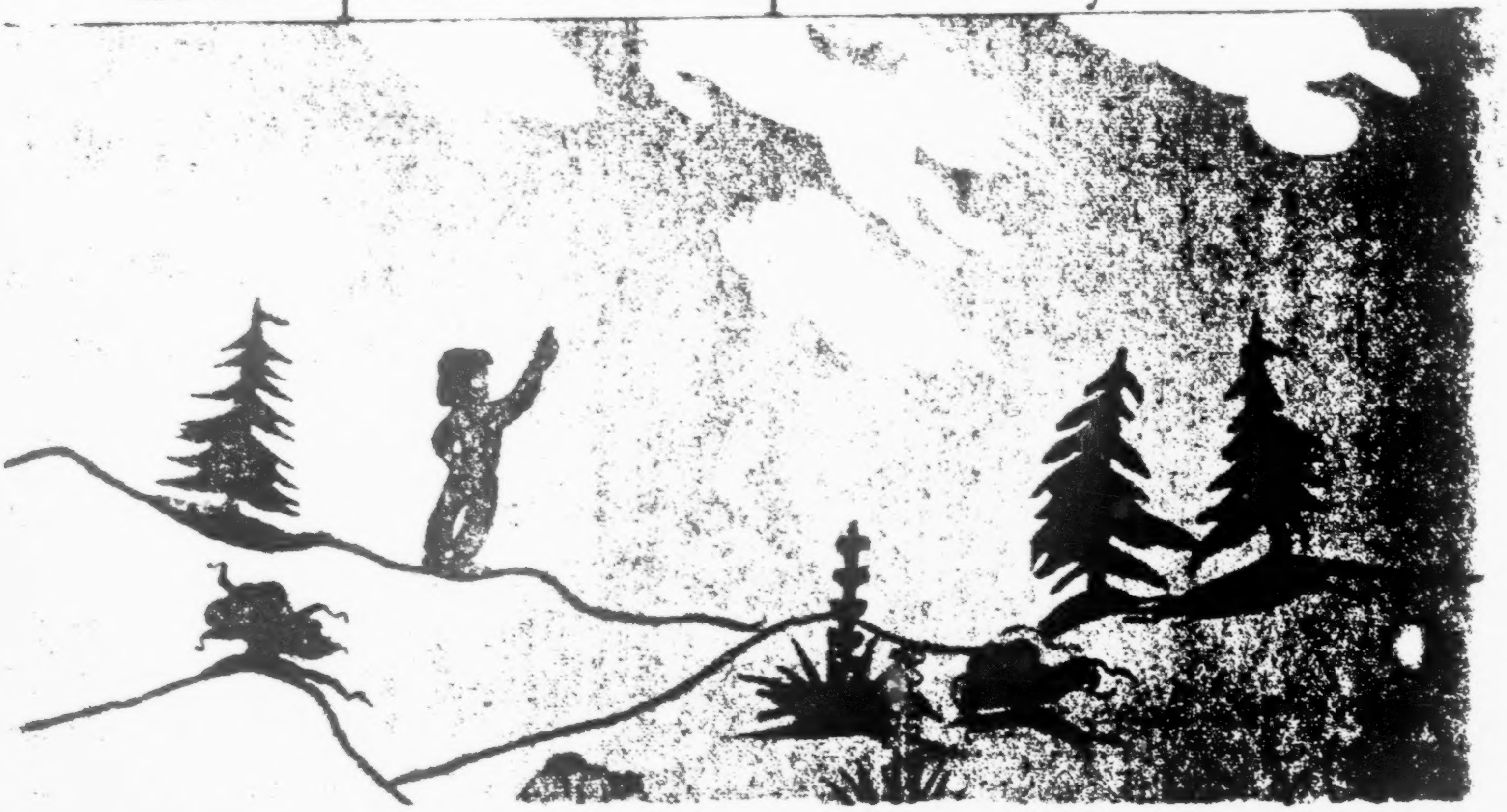
Stop, White Horse! Stop! Stop!
But White Horse didn't stop.
He jumped down, down, down.



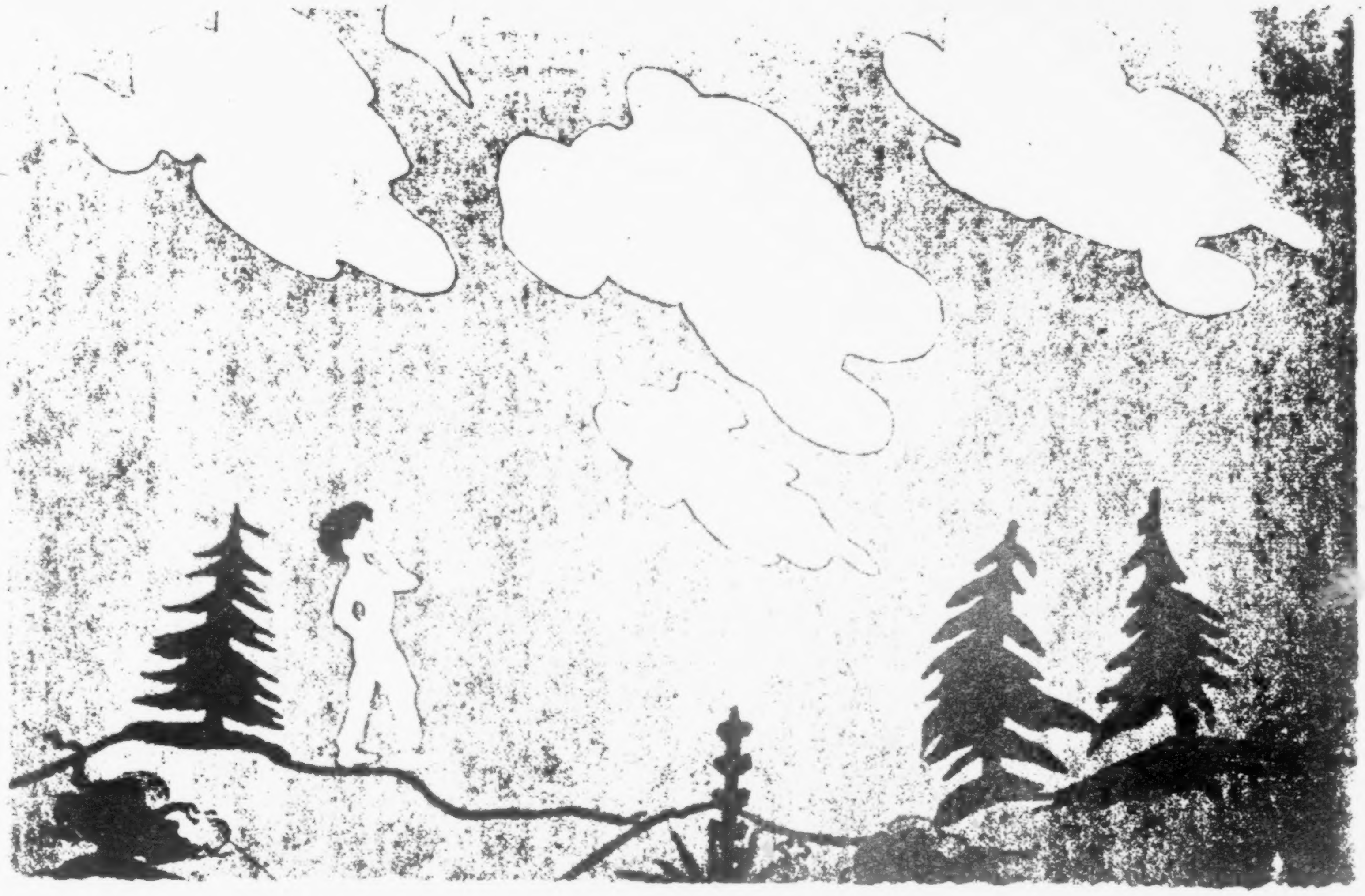
The Indians were sad. They looked down in the canyon. They looked all around. But White Horse wasn't there. They said, "Where is White Horse?" They were afraid.



Then the little Indian boy said, "I see him! Look up there! He's up in the sky!"



And if you're Indian you can see White Horse. You can see him up in the sky when the clouds are white.



But if you're not Indian you can't see him.

A Ute legend

The birds held a council.
Mockingbird said, "That Skunk, what we going to do about him?
He is like a little boy with a bow and arrow.
He shoots this way, and that way."

Crow said, "It smell too bad around here.
My babies do not smell like crow babies.
They smell like skunk babies.

Blue Jay said, "I have a plan.
Someone must go down in the valley and tie a string around that bad smell."

The birds said, "Eagle, you can fly best.
You are the one to go down in the valley.
You are the one to tie a string around Skunk's bad smell."

Eagle flew down off the mountain.
There was Skunk. He was going around like a bad boy.
If he saw someone, he would throw that bad smell on him.
Porcupine smelled bad. Turtle smelled bad.
Deer smelled bad. Frog smelled bad, too.

Eagle flew close to Skunk. He flew quietly, but Skunk heard him.
Now Eagle smelled bad. He flew back up on the mountain.
He sat in a tree by himself.

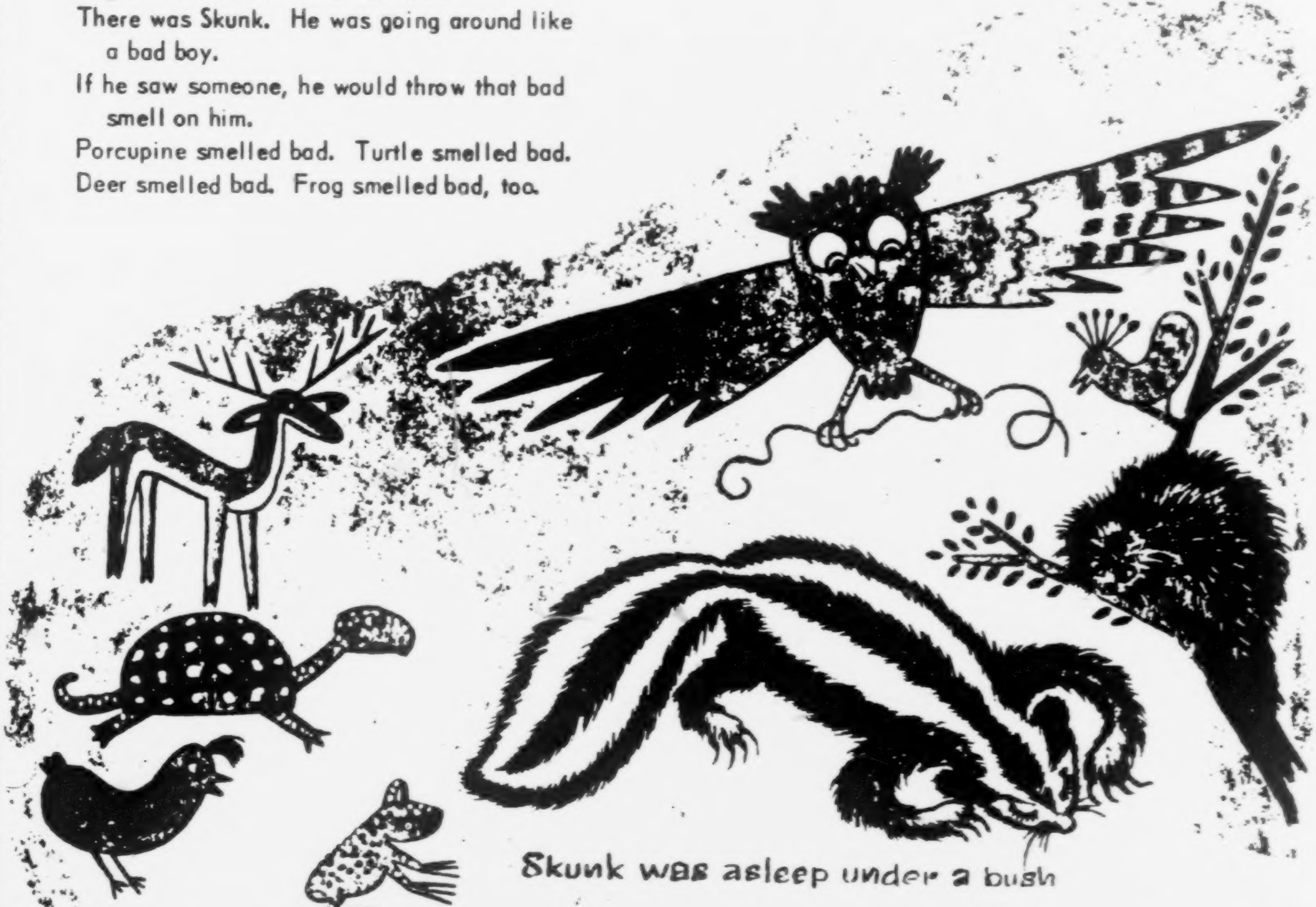
The birds said, "Canary, Skunk cannot hear you.
You are the one to tie up Skunk's bad smell."

Canary took the string. He flew down in the valley.
He didn't make much noise. He almost did it.
But Skunk heard him. Now Canary sat alone in another tree.

Quail said, "There is one who can do this.
He is the night-hunter. His name is Owl."

Owl flew down. He saw Skunk sleeping under a bush.
Skunk had been a bad boy all day. Now he was tired.
Owl made no noise. He was quiet as a shadow.
He tied the string around Skunk's bad smell.

Skunk is a good neighbor now.
He smells pretty good most of the time.



Skunk was asleep under a bush

Script to Accompany Felt Board Story

HOMES FOR THE DINE'

The felt board story, Homes For The Dine', is an audio-visual supplement to the first grade social studies unit, When I'm At Home. The properties needed to tell the story--the felt board, the felt figures, and the script -- are included in the instructional package furnished to the teacher.

Note: Felt figures are to be placed on the board whenever they occur as capitalized words in the story.

HOMES FOR THE DINE'

Many years ago the Navajos did not have hogans like they do now. They lived in dark, cold CAVES. One day the Navajo people told FIRST MAN and FIRST WOMAN that they wanted better homes. They wanted homes that would be warm in the winter and cool in the summer. They wanted homes that would keep out the wind and the rain and the snow. And they wanted homes that could be built from the things they found around them -- the earth, the rocks, and the trees.

So FIRST WOMAN said, "Let's go visit the bird people. They were the first ones to build good homes. Maybe they can help us."

(Clear the board.)

Just then they heard EAGLE calling, "Come and see my home. It's a good homes. It's safe from the wind and the rain and it's round like the sun." (Make a round circle with your hand.) FIRST MAN, FIRST WOMAN and LITTLE BOY followed eagle up to a high rock ledge. They watched eagle as he built a round NEST from sticks and short poles. (Add POLE to nest.)

First Woman said, "Thank you for showing us how to make a house that is round like the sun, but it's much too high for us to live in and it will not be warm enough in the winter." She thanked Eagle again and gave him some white shells beads to wear.

(Clear the board.)

As First Man, First Woman and Little Boy walked away they heard MRS. ORIOLE calling, "Come with me. I will show you a warm house which is safe from the wind and rain."

She led FIRST MAN, FIRST WOMAN, and LITTLE BOY to a tall TREE where she began weaving a snug BASKET for a nest. The First People said, "It's a beautiful nest but we can't live in the top of a tree. However, you have taught us how to weave baskets for gathering seeds and nuts." First Woman said, "Thank you," and she gave Oriole some yellow beads for her throat.

(Clear the board.)

As the First People walked away from the tree HOSTEEN WOODPECKER cired, "Come with me and I will show you the best way to build your homes." He led the people, FIRST MAN, FIRST WOMAN, and LITTLE BOY, to a TALL HOLLOW TREE. He clung to the bark on the east side of the tree (Which is the east side, boys and girls?) and started pecking a hole in the trunk to use as a door. "Rap-a-tap-tap, rap-a-tap-tap." He was making a noise that could be heard for a long distance.

First Woman shook her head and said, "It will be a nice place for you and your family, but the Navajos can't live in hollow trees. Thank you for showing us how to use the sound of the drum to call our people together." And she gave Woodpecker some red beads to wear in his headdress.

(Clear the board)

When CLIFF SWALLOW saw that the First People were still looking for the best way to build their homes he said, "Come with me. I have made a strong, warm house. I will show you how to make one." FIRST WOMAN, FIRST MAN, and LITTLE BOY followed him to an overhanging CLIFF. Here Cliff Swallow began building a MUD HOUSE that was round like the sun and that had a door at the side. The cliff sheltered it from the sun, the rain, and the wind. (Outstretch your hands to symbolize "sheltered".)

The First People looked at this new house and said to each other, "This seems to be a good house but it's too high. We would need ladders to reach our homes."

Some of the people thought this was a very good way to build a home and they stayed. They became known as the cliff dwellers -- the Anaasazi.

The Navajo people thanked Cliff Swallow for showing them how to make mud plaster for covering their walls and for making smooth, hard floors. First Woman gave Cliff Swallow some black jet beads to decorate his coat and the Navajos traveled on.

Now the Navajos were sad. They said, "We have visited the homes of the bird people and we have still not found a home that we like. What shall we do?"

(Clear the board)

FIRST WOMAN said, Maybe we can learn something from the water people." The First People agreed to try, so they walked down to the river. (Add FIRST MAN and LITTLE BOY.)

The first animal they met was BEAVER. There in a large pond was a LOG HOUSE with a dome shaped roof sticking out just above the water. There was an opening in the roof to let in the fresh air and sunshine.

FIRST WOMAN said, "What a nice home. We can't build our homes in the water, but we can use this good roof wherever we build," and she gave Beaver an abalone shell.

(Clear the board)

The NAVAJOS traveled on until they saw SPIDER WOMAN. Spider Woman was busy spinning a FLY TRAP FROM ONE DAISY TO ANOTHER. When she saw the Navajos shw ran to her HOME in the ground.

First Woman walked to the door and called to Spider Woman, "May we come down and see your house?" Spider Woman answered, "Yes, yes. Come down, come down. I'm waiting for you." (Use an impatient, falsetto voice for Spider Woman.)

As the Navajos went down the ladder Spider Woman made it swing from side to side so that the Navajos became dizzy and fell to the floor. (Show a swinging motion with your arms.) This was a game Spider Woman played whenever anyone came to see her.

Inside of Spider Woman's hole the Navajos saw many beautiful blankets. "Where did you get all of these fine blankets?" the First People asked. (Impatiently) "I made them myself," answered Spider Woman, "I'm a very good weaver." Then she showed them her loom.

The First People did not want to live under the ground so they thanked Spider Woman for showing them how to weave blankets for their doors and First Woman gave her some red berries to use for dye.

(Clear the board.)

Now the First People did not know where to go, (dramatize looking all around) but as they walked along they saw a large MOUND OF EARTH in front of them. Then they heard a small voice saying, "Come in and see how you like my home."

The First People walked around and around but they couldn't find a way to get into the house. Then someone said, "Come to the top. There you will find a ladder." Soon the First People found themselves inside a large, new home. This was the home of RED ANT. It was partly underground and partly above the ground. It was covered with earth to make it hard to find and it, also, was round like the sun. It had two doors, one in the roof and one facing the east.

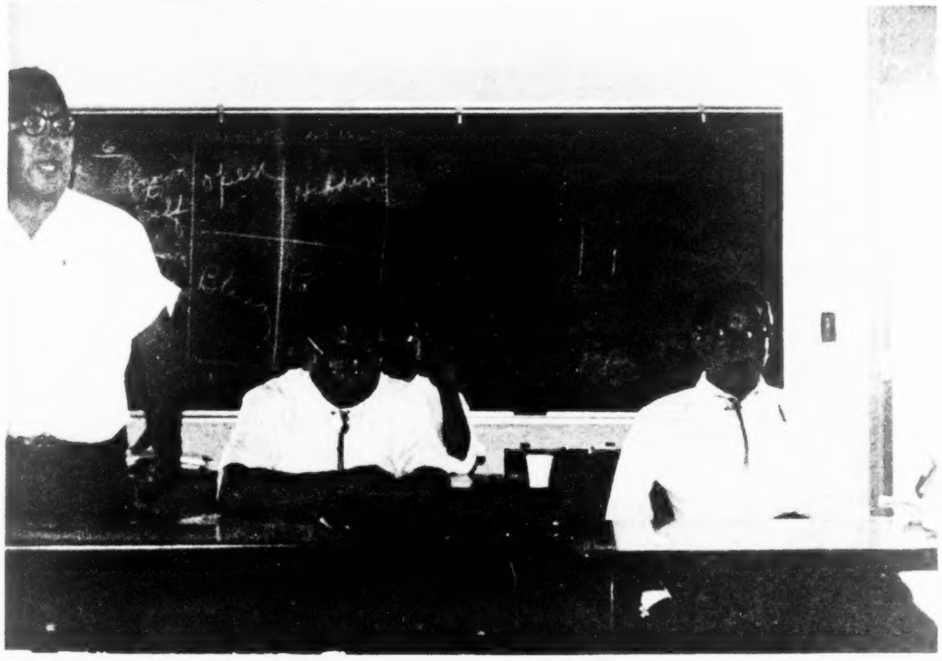
(Clear the board.)

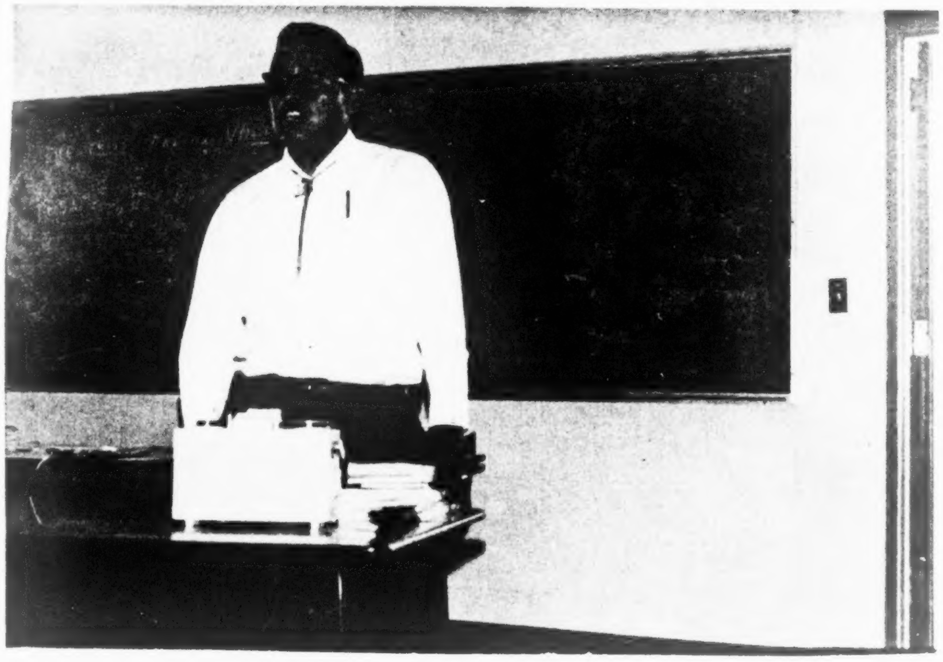
The Navajos said, "Let's go no farther. Let's go back to our mountains and make our homes. We'll use everything we have learned." (Place FIRST MAN on the board.)

"We'll make our HOUSES round like the sun. We'll build the walls of logs and make them higher than our heads, as do the eagles and the beavers. We'll have a dome shaped roof (dramatize a dome shape with your hands" with an opening to the sky and we'll have a doorway facing the east so that the sun can wake us up in the mornings. Our floors and walls will be plastered with mud (dramatize plastering motion) like the homes of the swallows. (Add FIRST WOMAN.) Then, when they are finished we'll cover them with earth like the land around us and we'll hang a woven blanket over the doorway." (Point to each of the features as they are described.)

Everyone was happy. Now they had houses that would be cool in the summer and warm in the winter. This is the way Navajo hogans are built to this very day.

In the morning of August 1, 1969, we had a panel of Indian leaders who spoke on some of the problems that the Indians were encountering in the school system. They reaffirmed the need for such a program as Title IV, hoping that with cultural awareness training, the discussed problems would be solved.





Ernest Lovato speaking on how teachers can gain the confidence of Indian children.

The scheduled program on August 4, called for the cadre to attend a cultural activity at Santo Domingo. The purpose of this field trip was to give the cadre an insight to the type of Indian cultural celebrations that take place in the pueblos.

The teachers left Bernalillo at 7:15 A. M., and were at Santo Domingo Pueblo by 7:45 A. M. The cadre attended the mass which was offered in honor of the pueblo's patron saint, St. Dominic. After mass the cadre joined in procession with the Indians in carrying the saint from the church through the narrow pueblo streets to the plaza where the saint was enshrined for the day. (The plaza is a place where the Indians dance.) The cadre was then informed by the Director of Title IV that the dances were to start in about an hour and a half, and that gave them time to mingle with the people of the pueblo, introducing themselves as teachers of the Bernalillo Public Schools.

The dances started at 10:30 A. M. in which 250 dancers from the pueblo participated at the same time. At noon the cadre was invited to eat with some of the pueblo families. The cadre was broken into four groups, each group eating at a different house. The people of the pueblo were overly enthused to see that teachers who taught their children in school would take time to come to their homes and participate in one of their festivities.

The amount of goodwill built by the teachers that day between the pueblo and the school, teacher and parents relations, is unmeasurable. Also unmeasurable, is the first-hand knowledge the teachers gained from this Cultural Awareness field trip to the pueblo.

On August 5, 1969, the cadre visited the pueblos of Cochiti and Santo Domingo for a one day live-in with an Indian family. The families that they were to stay with were selected on the criteria that they had children in the Bernalillo Public Schools, or that they themselves had attended and graduated from the Bernalillo Schools.

The morning, before leaving for the pueblo, the cadre met with the Director of Title IV for about half an hour in the Title IV office where they were informed of the procedure that they should follow while they were at the pueblo. The director informed them that the conversation with these families was to be directed in the area of education. They were to find out what the parents thought of the educational system, emphasizing the Bernalillo Public Schools program. The cadre was also to discuss with the parents, problems being encountered by the schools such as discipline and absenteeism, to see what information they could get from the parents to incorporate into the school program to capture the interest of the Indian student, so as to solve these problems.

The cadre was also to look for information on how these children who attended the Bernalillo Public Schools could best be helped by noticing, without being curious, the home environment of these families. Questions that the cadre was advised not to ask the family were on economics and religion. The reason for this being that these families like to keep this as part of their private life.

Following are the reports of the one day live-in at the pueblos:

HOME VISIT TO COCHITI PUEBLO

Three members of the cadre visited the home of Mr. & Mrs. Al Pecos in Cochiti Pueblo. We had a most enjoyable afternoon and found Mrs. Pecos to be an outgoing, gracious hostess. Part of the visit was shared by two of the four children in the family, Ann, a junior at Bernalillo High School, and Robert, a senior. Both; however, are involved in projects of their own and left shortly after our arrival. Ann works for the N. Y. C. Program and Robert was teaching arts and crafts at the recreation center in lieu of his father, who was attending a Bus Driver's Workshop in Silver City.

The two elder Pecos children have graduated from Bernalillo High School, and both have gone on to some form of higher education. Interestingly, each has pursued a high school interest: the girl is furthering a career in home economics; the boy in electronics.

Mrs. Pecos has many interests of her own and, consequently, is a lively conversationalist. With four education-minded students in the home, she naturally has her own views on the subject. She indicated that she is well satisfied regarding the course offerings as such, the teaching staff, and the school program as a whole. The children have all been successful as students, and the entire family seem to be well aware of the value of, and need for, an education, including that beyond high school. The only area which presently posed somewhat of a problem was English, which is customary and understandable in view of the numerous differences in both structure and sound between the Indian and English languages.

In addition to the delightful conversation, we likewise appreciated Mrs. Pecos' willingness to show the many photographs of her family which they have collected and the paintings and other gifts given to them by friends from various parts of the country, many of whom visit them at the time of their annual feast day. Photography is a family hobby and because of the elder son's concern with the preservation of the Indian folklore--legends and music, they bought hima tape recorder as a graduation present.

Mrs. Pecos is quite active in her own right. In addition to being a well reputed cook, she spends a portion of each day beading ties, making necklaces, booties, etc., which she sells to individuals as well as through various stores, both locally and distant, and at Indian markets.

Mr. Pecos, a school bus driver, is an avid sports enthusiast and has coaches a little league boy's team for a number of years, in which his own two sons have participated.

In short, the entire Pecos family have both given to and profited by, their relationship with the Bernalillo Public Schools, and their home is a very comfortable one to visit.

A VISIT WITH A YOUNG INDIAN LEADER IN COCHITI PUEBLO

Our Title IV director assigned me to visit the home of a young Indian leader, Paul Quintana, from the pueblo of Cochiti. This young man was chosen because he had completed his elementary and secondary education at the Bernalillo Public Schools. He had also attended the University of New Mexico for two years and had served with the Peace Corps for sixteen months in Puerto Rico and Eucador. He, at this time, was waiting for his induction into the armed forces and seemed very enthused for the privilege in serving his country in this manner.

Our conversation throughout the day centralized on education. He was very skillful with his command of the English language. I asked him what his opinions were on the present education system. He stated that education had helped quite a few Indians, which was good, but it could help a great many more if curriculum could be revised to incorporate culture. I asked him to elucidate on his statement. He said that education had failed many Indian students because they had never been given an incentive by providing the Indian with pride in their heritage and in their background. That almost every time curriculum touched Indian life, such as in history, that Indians were usually the losers and were hardly ever given credit. Art, music, science, languages, and even folklores could immensely profit if teachers could do some research and implement Indian culture into some of these subjects. This would have a double effect in that not only would the Indians profit by keeping their interests but consequently many would be Indian drop-outs, would be kept in school. He also stated that the schools especially those with high Indian populace of Indian students, should have a better ratio of students and counselors in a school, such as one counselor to every seventy-five students.

Other suggestions that he gave were that the Indian community be given a greater role in the education of their children by involving them in planning curriculum and that Indians be given representation on the school board.

I felt my experience in Cochiti was very beneficial and I appreciate the opportunity given us by the director of Title IV to accumulate such valuable information.

Sue Charles

VISIT TO SANTO DOMINGO PUEBLO

We listened to the Lt. Governor of Santo Domingo. He is very much concerned with the education of all Santo Domingo children. He complimented us, the visitors, and the school district in general because of the interest and concern that has been displayed by the school district in attempting to solve school problems by contacting the officials, parents and the community of Santo Domingo. The lt. Governor expressed that these lines of communication between the school district and Santo Domingo should and must be kept open at all times. The Lt. Governor also suggested that the officials meet with the administrative personnel, and that these meetings should occur several times during the school year.

A concurrent theme appeared with all the people we visited, and that is, that the teacher's attitude toward their children is vital, and that their children should be treated with the same respect, courtesy and enthusiasm as any other student.

They were very much concerned with the counseling services and feel that we should have more counselors.

The people whom we talked to in Santo Domingo seem to feel and expressed confidence in the school district, but the would like to have a more active participation in determining the education for their children.

Perhaps the most impressive desire expressed by the people we talked to was their desire to cooperate with the school district. They expressed to me their desire to keep their children in school and offered their cooperation by saying they would be willing to talk to parents of anyone else to help keep their children in school, and to have them get a good education.

Joaquin Montoya Dan Trujillo
Leo Reano

Dr. Casavantes and Dr. Terry Daniel, consultants hired to speak on the Culture of Poverty for the cadre workshop.

Left to Right: Dr. Casavantes, Dr. Daniel, Erlinda Baca, Rose Mary Paez, Sue Charles, Joaquin Montoya, Esther Moya, Dan Trujillo, Leo Reano
Seating on floor: Elena Gallegos, Elizabeth Ashe, Virginia Chavez

Left to right: Dr. Daniel, Chris Romero, Nora Romero, Cecilia Rinaldi, Dan Trujillo.

Left to right: Dr. Casavantes, Chris Romero, Nora Romero, Cecilia Rinaldi, Esther Moya, Dan Trujillo, Leo Reano.

CONCEPT AND CHARACTERISTICS OF A "CULTURE OF POVERTY"

Session team-taught by Dr.
Ed. Casavantes & Dr. Terry Daniel

Louis Ferman, in Poverty in America, says that a group of people may be said to be in poverty when they, "share a distinctive set of values, behavior traits, and belief complexes that markedly set them off from the affluent groups in the society. This set is a derivative of prolonged economic deprivation, lack of adequate financial resources, and socialization in an environment of economic uncertainty. This 'culture of poverty' is characterized by an intergenerational persistence and transmission to the children of the poor".

There is both agreement and disagreement among scholars and critics as to what themes run through a "culture of poverty." To some, the life of the poor seems dominated by two themes: a sense of powerlessness about the events in everyday life; and a sense of pessimism about the future. Michael Harrington, in the Other America, points to "a personality of poverty, a type of human being produced by the grinding, wearing life of the slums".

Definition of poverty by reference to a culture complex offers certain objections. Investigators are looking at different groups of poverty-stricken in different geographical locations and different opportunity structures. Perhaps the reference should be to "cultures of poverty" rather than a single "culture of poverty." This classification system is developed and applied from the viewpoint of outside observers, who are usually middle-class, and there is ample evidence that not all of the people so classified think of themselves as poverty-stricken.

Harrington writes: "Poverty-stricken people form a culture. They have a special plight". In the earlier years of the United States during the time of the great immigrant waves, it was possible to live in a slum and not be called a "slum dweller". These people were part of a culture of hope and aspiration. The slum was the center of a culture, a religion, and a language; the intelligent and the not-so-intelligent lived there. There were those who wanted to break out; the slums were the way stations into the major society for the immigrant groups. Today this is not true.

Today the slums are home to those who were not part of history when it moved forward and who were rejected by progress. The slums are home to migrant groups and racial minorities who have problems very different from those of other groups. The way from the slums into the major society has become much harder. At one time there was a continuum of skill in American society and a youth who dropped out of school could go into a plant as a laborer and slowly pick up skill and become a machine helper. After that he could take a course at night and eventually become a tool and die maker. In our automated society such opportunities rarely exist. In creasingly there is a vast gap between those who are high trained and those not trained at all. People who, because of their birth and environment, get the disadvantage of a lack of education and culture are in worse position than in any like situation in this history of our country.

Oscar Lewis is well known in the field of cultural anthropology as a result of extensive research in the field, much of it in Mexico. He intended the term "culture of poverty" to be a lable for, "a specific conceptual model that describes in positive terms as subculture of Western society with its own structure and rationale, a way of life handed on from generation to generation along family lines." According to Lewis, the culture of poverty is not just a matter of deprivation or disorganization, signifying the absence of something; it is a culture that provides human beings with a design for living, a set of solutions for human problems, and serves an adaptive function. Such a style of life transcends national boundaries and regional and rural-urban differences. Where it occurs, the people show remarkable similarity in the structure of their families, in inter-personal relations, in spending habits, in their value systems and in their orientation in time.

Many poor people in the world do not live in a culture of poverty. For this way of life to flourish it appears that certain conditons must be met. "The setting is a cash economy, with a wage labor and production for profit and with a persistently high rate of unemployment and underemployment, a low wage for unskilled labor. The society fails to provide social, political and economic organization, on either a voluntary basis or by government imposition, for the low-income population. There is a bilateral kinship system centered on the nuclear progenitive family, as distinguished from the unilateral extended kinship system of lineage and clan. The dominant class asserts a set of values that prizes thrift and the accumulation of wealth and property, stresses the possibility of upward mobility and explains low economic status as the result of individual personal inadequacy and inferiority. Where these conditions prevail the way of life that develops among some of the poor is the culture of poverty."

This may be both an adaptation and a reaction of the poor to their marginal position in a stratified, capitalistic society. It is an effort to cope with feelings of hopelessness and despair arising from the realization of the improbability of their achieving success in terms of prevailing values and goals. A large number of the traits of the culture of poverty are local spontaneous attempts to meet needs not served by the institutions of the larger society because the poor are not eligible, cannot afford it, or are ignorant and suspicious. The culture of poverty tends to perpetuate itself once it has come into existence. By the time children are six or seven they have usually absorbed the basic attitudes and values of their culture. Thereafter, they quite likely are psychologically unready to take advantage of improving conditions and opportunities. In his book, Children of Sanchez, Lewis enumerates traits that characterize the culture of poverty. There are listed below in four categories: (1) The relationship between the subculture and the larger society; (2) the nature of the slum community; (3) The nature of the family; and (4) The attitudes, values and character structure of the individual. Some traits could be classified in several ways.

(1) The relationship between the subculture and the larger society.

A critical attitude toward some of the values and institutions of the dominant classes.

(4) The attitudes, values, and character structure of the individual.

A high tolerance for psychological pathology of all sorts.
Gregariousness.
Cynicism
Hatred of the police
High incidence of alcoholism
Frequent resort to violence in the settlement of quarrels.
Strong present time orientation with relatively little ability to defer gratification and plan for the future.
A sense of resignation and fatalism; helplessness
A belief in male superiority
A martyr complex among women
A feeling of inferiority
High incidence of weak ego structure
Frequent confusion of sexual identification
Provincial and local in outlook with little sense of history.

A number of the traits are not limited to the culture of poverty but are also found in other classes; it is the pattern of these traits which defines the culture of poverty. For example, drinking in the lower class is to forget one's troubles and prove one's ability to drink, while in other classes it may be considered a social amenity. This concept of poverty may help to correct misapprehensions that have ascribed some behavior patterns of ethnic, national or regional groups as distinctive characteristics. For example, a high incidence of common-law marriage and of households headed by women has been thought to be distinctive of Negro family life in the United States and has been attributed to the historical experience of slavery. Actually such households express traits of the culture of poverty and are found among diverse groups. People in the culture of poverty have some awareness of middle-class values, talk about them, and claim some of them as their own; usually they do not live by them. These people say that marriage by law is the ideal way, but few will marry. For man without jobs and no prospect of wealth to pass on to children, a free union makes good sense as they avoid the expense and legal difficulties involved in marriage and divorce. The women will turn down offers of marriage to such men, feeling that a consensual union gives them more freedom, a stronger claim on their children and exclusive rights to their own property.

Davis elaborates concerning the different sexual orientation of lower and middle class groups: "The culture of these groups also differs from that of middle class groups in its concepts of manliness and womanliness. The boy will learn to be more male, courser, more aggressive physically, more openly sexual than the middle-class boy. He had had, on the whole, much more freedom and much more actual experience with sex. The slum girl will learn to be more outspoken, bolder sexually, more female, more expressive of her impulses and of her emotions than the girls trained in the middle class family."

Lewis is inclined to believe the culture of poverty does not exist in socialist countries; his research for this belief has been in Cuba. He says that there is relatively little of the culture of poverty in the United States even among ethnic minorities because of the advanced technology, high level of literacy, the development of mass media and the relatively high aspiration of all sectors of the population. The most likely candidates for the culture of poverty are the people who come from the lower strata of a rapidly changing society and who are already partially alienated from it. Landless rural workers who migrate to the cities, as in Latin America, are more apt to adopt this way of life than migrant from stable peasant villages with well-oriented traditional culture as in India. Some slum dwellers may have a warmer identification with their national tradition even though they suffer worse poverty than members of a similar community in another country. Given the advantages of technology, literacy, etc., as mentioned before, even the most marginal group--in the U.S. must aspire to a better future than the slum dwellers of Ecuador and Peru where the actual possibilities are more limited and where an authoritarian social order persists.

Middle class people, including most social scientists, concentrate on the negative aspects of the culture of poverty. They attach a negative quality to such traits as present-time orientation and readiness to indulge impulses. Maybe living in the present may develop a capacity for spontaneity, for the enjoyment of the sensual, which is often blunted in middle-class, future orientated people.

When considering the future of the culture of poverty it is necessary to distinguish between those countries where it represents a small segment of the population and where it represents a large one.

In underdeveloped countries a social work solution does not seem feasible; these people may seek a more revolutionary solution. By organizing the poor and giving them a sense of belonging, by redistributing wealth and creating changes in society, revolutions frequently succeed in abolishing some of the characteristics of the culture of poverty without curing poverty itself. In the U. S. the major solution might be to slowly raise the level of living and incorporate the poor into the middle class.

"THE FEEDBACK LOOP"

Team taught by Dr. Casavantes
and Dr. Terry Daniel

There are few things which are conceptually as important as the notion of the "Feedback Loop".

The Feedback Loop will be central to almost everything else we will have to teach you. For the principle, although it appears appallingly simple, is reflected in almost anything that you will subsequently learn.

It was initially stated that the reason ghetto children, minority children, "culturally deprived" children, etc., are supposedly "not as bright" is that they do not receive as much "sensory input", such as not having been to museums, not having bright toys, etc., as middle-class children. This is too simplistic an idea, and disintegrates under analysis, as we shall see.

Next, it was suggested that the important thing was the response of the child to his environmental stimuli. That is, once the child receives a stimulus, then he responds to it and this is what increases cognitive-affective development. This, too, has its merit, but there is one further step that needs to be added before the real cycle is to be totally and effectively completed.

Step number three is the one which effectively completes the "Feedback Loop". First, the teacher speaks to the child, and the child attentively inputs the teacher's statements. Second, the child responds and the teacher attentively inputs what the child says. Lastly, the teacher responds to the childjs utterance, remarks, behavior, etc., while the child awaits the teacher's evaluation. This last step is the crucial step, for it gives the child the appropriate feedback right away. In this way he is able to see whether he is doing all right, or whether he is not. He is now able to adequately function in the best manner he can for the valued (and rewarding) teacher, for whom he will want to do well.

Let us review the Feedback Loop again, then, with each step in its right place. (Place the first card on the projectors.)

1. The teacher says something to the child, who, it is assumed, is listening to the teacher, for, if he is not listening, the teacher must do something immediately to increase the motivation so that the child at least properly inputs what the teacher is saying. This is step number 1.
2. Step number two is the response the child makes to the teacher. This is in a response which the child makes with the hope that the teacher will consider it "worthwhile." That is, the assumption must be made that the child wants to do something--to respond, or to say something--which will have some sort of impact on the teacher. This assumption, however, is a demonstrable one. It is based on the documented fact that children are still very dependent on their elders--their parents, their teacher, etc., for feedback and appraisal. This is due to the fact that their intelligence is still not well-developed. Thus, they need feedback as to whether they are doing the right thing. It is further assumed that the child will want to say something back to the teacher which is valued by the teacher. However, the child will not know to what degree his behavior is well (or poorly) received or valued until he gets the proper type of rapid feedback from the teacher. This feedback constitutes the third step.
3. Step number three assumes that the teacher has carefully listened to the child's response and is now going to respond to him with proper appraisal and guidance. She is, in effect, going to say, for example, that the child was correct, and is going to reward him in whatever manner is (ethnically or socially) correct, so that the child will feel he accomplished something worthwhile for his teachers.

This very simple model is the basis for all behavior modification and should the cycle, any time be broken, the correct interaction between teacher and child will likewise be broken and the proper learning or developmental sequence will not occur.

Aside from rote learning that may be occurring, the completion of the Feedback Loop will lead the child to feel that he had, indeed, something valuable from himself to give to the teacher, and that that something was really valuable to her. If the child can get the feeling of being a valuable contributor over and over, then this will create a sense of accomplishment in the child, And, from this feeling of accomplishment in the child will arise increased feelings of positive self-esteem, and a continued need to adequately perform.

Again, do not be deceived by the seeming triviality of this model, for a great deal in the teacher-child interaction will rest on this. Much of the material which we will present to you later will repeatedly utilize this model, thus demonstrating how the model applies in a great variety of circumstances.

In contrast, let us now examine what will happen when we have what we will call "The Broken Loop". When the Feedback Loop is broken, the appropriate learning or developmental sequence cannot occur. Let us look at two examples of how a feedback cycle can be broken and the desired results will not ensue.

In the first example of the "Broken Loop", we see that the pupil responds adequately, but the teacher is not attending. Not attending fully is an especially serious problem with the elementary school teacher, for the response of a child is almost, by definition, simple, routin, or-- in a word-- elementary. The teacher often feels that she will "intuitively" be aware of how the child will respond. Also, she will feel that the answers from the child will be so elementary that they represent little intellectual challenge to her. No wonder then, that often the elementary school teacher *takes the interaction between her and the child for granted*. She focuses on the subject matter content only

We see here a major potential problem: the teacher's orientation to the *content* area, and less to the *process* of imparting the content area. Not that the content--for example our own Oral Language Program--is not important, for it is. What we mean is that the teacher may assume that she knows the content area quite well, feel comfortable with it, and thus she will tend to reduce the attention given to the *method* or the process through which the content area is imprated to the child.

Thus, we see that an inattentive teacher can make a youngster feel that his content responses--or other productions--are not terribly important. Thus, the pupil will feel unimportant. Or, if the child feels that no matter what he says, his response--and how he says it will be treated as irrelevant, not only will his answers become less precise, but he, as a person, will begin to feel that he *is* irrelevant, and the downward spiral into decreased productivity will begin.

Another example of how the "broken loop" may occur is seen in Slide VI. This one is a matter of simply not paying attention to the significance of the Feedback Loop. In this case, the pupil has responded appropriately and the teacher has listened attentively. However, when she does not wittingly and forcefully acknowledge or respond to her pupil's response, the child is made to feel .....

1. that his answers cannot get a rise of any sort from her, and/or
2. that his efforts are not important enough to warrant a subject-relevant response from his teacher, and/or
3. that what he does is taken for granted, and/or
4. that his productions are not valued.

Thus, the child could come to feel that even if he answered properly, his responses would be treated as irrelevant. And, if he *feels* his response is irrelevant, then *he* will feel he is irrelevant.

On thing has been left out of this model, and that is the matter of appropriate rewards which should represent the indirect variety of behaviors. "Good" or "Fine" or "O.K." are simply not good enough most of the time, even for self-motivated middle-class youngsters.

When dealing with children from poverty areas, or when dealing with ethnic youngsters, a special reward systems will become essential. Other portions of this training program will acquaint you with more appropriate reward systems for each of these types of youngsters.

INTERACTIONAL MECHANISMS OF DEFENSE

by Dr. Edward J. Casavantes

A. Certain personality characteristics are present in all individuals and these characteristics affect all behavior, whether "good" or "bad" behavior.

1. Unconscious, as well as conscious, feelings and thoughts exist in all of us, and affect almost everything we do.
2. All children want to please their parents and teachers and want to conform to their parents' and to their teachers' wishes.
3. Children are known to react both to the conscious and to the unconscious desires, wants, and needs of their parents or teachers. Children intuitively "sense" these adult messages, which may come via ordinary talk, or via "sub-verbal cues" such as gestures, tone, inflection, mood, body posture, etc.

B. Certain additional personality characteristics operate in certain parents and teachers, and which generate dysfunctional, delinquent, or neurotic behavior.

1. A conflict or series of conflicts exist in either one or both of the parents or teachers. Further, these conflicts may be either fully conscious, semi-conscious, or be completely unconscious.
2. Parents or teachers communicate (often by sub-verbal cues) these conflicts to their children. With this "double communication," which can simultaneously say both "Do what I tell you" and "Don't do what I tell you," adults often grant unwitting permission to the child for undesirable behavior. This is the so-called "Double-Bind" many recent authors have written about. A parent's or a teacher's mixed emotions (ambivalence) are communicated, and the child senses both emotion. However, for practical reasons, the child usually can only react to one of them, usually the surface directive, but at certain times, to the submerged or unconscious one.

3. Parents or teachers often derive considerable unconscious satisfaction from the dysfunctional or the anti-social acting-out of their children. This notion is known as receiving "vicarious * satisfaction", and is a point which is controversial. Parents *can* accept that they receive vicarious satisfaction from the *good* things their children do, but *not* from the unpleasant, hostile, immoral, or disobedient ones.

4. Parents and teachers are often able to communicate by highly *specific* behavior what the child is expected to perform. That is, only certain undesirable elements will be transmitted to the child. Neither all "good" behavior nor all "bad behavior expectations are transmitted; just the very specific ones are.

Following are eight examples of how Expectations and its variants may be found in dysfunctional behavior situations.

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1. *EXPECTATION*: The notion of "Expectation: is central to all other mechanisms, and will not receive too much individual attention here, since it appears partially in all of the others. However, it is not to be seen as identical with "hope" or with a "conscious wish." Rather, it refers to the more deep-seated expectations we have of people we have to come to know. Actually, it is related to"knowing someone." We say we know someone when we know what kind of behavior to *expect* from them--not hope for, or wish for.

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*A behavior or action enjoyed or otherwise shared by one person through his identification with another person.

2. THE VERY SPECIFIC POOR EXAMPLE: This merely means that no parent or teacher can set a poor example in all areas of life. Certain specific behaviors are more prevalent in each of our lives than others, and the child will "gravitate" toward these specific ones because of his continued exposure to them.
3. OVER-CONCERN, OVER-PREOCCUPATION, EXCESSIVE CURIOSITY, AND EXCESSIVE EAGERNESS: Whenever we become unusally interested in anything, be it the stock market, parakeets, or blood-and-guts events, this exaggerated interest is bound to be communicated to the child, who overhears--either directly or indirectly--comments and "small talk" about that particular topic.
4. LACK OF GENUINE PROHIBITIONS: Whenever a parent or teacher gives directive for a particular course of action to be taken by a child, but does not completely enforce (i. e., follow-up) that directive, there is a lack of genuine prohibitions. This is among the easiest mechanisms to understand, but hard to live with, since we cannot always "follow-up" with just exactly the adequate amount or balance of supervision.
5. UNREASONABLE BLAMING OF A CHILD: Parents or teachers very often blame children for things the child hasn't done. However, when a parent does this to an excessive degree, and when the child is blamed excessively in one or two areas only, such as lying or stealing only, then the child may begin to feel he might just as well have done the deed for which he is being blamed, and therefore, often he does commit the expected deed.
6. ASSIGNED INDENTIFICATION: This one is not a true mechanism in the way the above ones are. This one only declares that, for many very complicated reasons, perhaps a single child is "chosen" by a parent or teacher to serve as the "scapegoat" for his or her own (adult) forbidden or hostile impulses or needs. The identification is "assigned" because the individual child does not "choose" his own image, but it is chosen for him by the teacher or parent.
7. INDIRECT SUGGESTION: This is a very close relative of Expectation. It says: "I believe you are capable of such-and-such." Whenever a parent or teacher questions a child about a bit of behavior the child could have committed, then the parent must somehow feel that that child is capable of having committed that act. The child then senses that the parent believes him capable of the act, and it becomes easier for him to act out the undesired act.

8. UNHEALTHY PREDICTIONS: Whenever, a parent or teacher predicts that a child will do such-and-such in the future, then the child "hears" that such-and-such is expected of him. If this prediction is repeated sufficiently--directly or indirectly--the child will eventually "need" to fulfill the prediction in order to "please his parents," or to "please the teacher."

The last session of the cadre workshop was held at the Elk's Club in Albuquerque, New Mexico. The administrative council was invited to listen to the speaker and to discuss goals worked on by the cadre for the new teachers' workshop that was to begin the following Monday, August 11, 1969. The cadre and the administrators also discussed goals to be achieved throughout the year under the Titlve IV Program.

The speaker that morning was Arturo Sandoval, a senior at the University of New Mexico and also the President of the U.M.A.S. Club (United Mexican-American Students). Arturo Sandoval is a self-styled moderate (more on the militant side), who spoke on what he thought was wrong with the educational system in the United States. The purpose of having this speaker talk to the cadre was to reinforce what they had learned throughout the workshop--why cultural awareness is so badly needed in the educational system.

Listening to Arturo Sandoval speak are left to right: Elizabeth Ashe, Carolyn Lovato, Willianna Carroll, Sue Charles, Virginia Chavez, Elena Gallegos, Rosemary Paez.

Administrators and cadre planning goals for new teacher's workshop. Left to right: Toby Salas, Arnold Rael, George Rinaldi, Dan Trujillo, George Valdez, Leo Reano, Joaquin Montoya, Raymond Sisneros, Chris Romero

EVALUATION OF CADRE WORKSHOP
(No. 1)

The two week in-service workshop in cultural awareness provided us with a variety of experiences that dramatically pointed out the cultural differences of our student population.

The workshop was very enlightening to me. I have worked with these students for five years and have made an effort to learn more about them, yet I was surprised at the many things that I was not aware. Many actions on the part of the students which previously baffled me are now understandable.

The first two days of the workshop were spent in training sessions. The learning goals of these sessions were to help us to understand ourselves better, to what impact we have on other people have on us. It made us aware of the impact of our behavior on our students, and of the importance of non-verbal communication.

The consultants that were brought in were competent and provided us with much needed information regarding the value system of the Indian, Spanish and Anglo cultures. A great deal of information was presented by these consultants pertinent to the teaching of tri-cultural youngsters. This information was very practical in that it can be used in our teaching-learning experiences. Many particular instances were pointed out where we as teachers can bring in additional information in the presentation of a specific teaching unit that will help the Indian or Spanish student identify with the educational system. This information will illustrate to him that his cultural heritage is not being undermined, and that we don't want to change him into a middle-class Anglo, but that we desire to help him realize his potential as a human being and provide him with skills to enable him to raise his economic status and become a productive citizen.

Panel discussions involving Indian leaders, and students of the three cultural groups were held. These discussions brought out the feelings of students, parents and teachers concerning our schools, what is being taught and how it is taught. Suggestions were given for improvement.

The home visitations of an Indian family was very enjoyable and fruitful. In the home we visited the housewife, who was the only one present. She has five children. Three of them have graduated from Bernalillo High School, and one will be going into the twelvth grade. The other one will be in the eleventh grade. We discussed the school curriculum, whether it was meeting the needs of her children and what could be changed, added or deleted. Many other things were discussed which were reported back to Title IV director.

Cultural activities and tours of the pueblos and communities which we service, were most enlightening in that they provided us with much information regarding our students.

The whole workshop was well organized. It led us from one activity to another in a sequential manner building up on the information that was presented. It provided us with insight into the life style, behavioral patterns, cultural values, etc., of our students. As a result, I feel that we will be able to do a better job in the classroom.

Cecilia Rinaldi

Teacher No. 2

On July 28, officially, the Bernalillo Public School embarked on a two-part workshop for the purpose of culturally sensitizing the staff members in our system. The federally funded workshop, under the direction of Mr. Arnold Rael, began with a cadre, or nucleus, of ten teachers selected from among the sundry schools in the district, who were to meet daily, 9:00 A.M. to 4:00 P.M., for two weeks. The activities during those two weeks ranged from a twelve hour session in sensitivity training, led by Joe Ulibarri and Ernest Suazo, to home visitations in the various Indian pueblos; films; noted, authoritative speakers from such organizations as the Southwestern Educational Lab, The Cultural Awareness Center, and the All Pueblo Indian Council; bus tours of neighboring villages; attendance, August 4, of the Santo Domingo Fiesta, including church services, lunch in the homes, and the dances; a visit from a so-called moderate spokesman for the United Mexican American Students at the University of New Mexico; and joint-luncheons, Anglo-Dutch plan, at several local restaurants oriented to a specific culture of our concern. The cadre itself was composed of, culturally, one Indian from Santo Domingo, two Anglos, and seven Spanish.

My job at this point is not to shake hands, pat backs, or to chronichalize the agendum, as such. Much of the former is deserving and will be done; the latter is necessary -- and will also be done. We are now at the terminus of the second session, conducted for the benefit of those teachers coming into the Bernalillo Public Schools for the first time. One of the functions of the cadre has been to assist in the orientation of these teachers, many of whom are new also to the state of New Mexico. From here the work of the team is endless, mountainous, vital, and maybe, if we take the words of our "moderate" from UMAS to heart (and I believe we must), critical.

I faced this workshop both skeptically and mercenarily. We have been involved on other occasions with federally funded pots of gold and rainbow ideas. Many of those ideas are bound and lining closets and rafters in our respective schools, utilizing space we have too little of. Three and one half weeks later, I have pocketed more than samples from the pot of gold. Historical knowledge of the area--that's part. But the most fruitful part is that I have lined my pockets with some knowledge of how little I knew (and know) and some ideas of how much I have been taking for granted.

Those of us who come from the "all-knowing" Anglo society and spend at least two years "being nice" to members of the other two neighboring cultures, spout off masterfully and damagingly about the habits, customs, and cultural grains we have ammassed. And those of us who marry into and procreate "halfers" of a second culture, are even more guilty perhaps of showing our ignorance. We assume much license from mere association and daily contact. This is not, of course, to exonerate, members of the other two cultures who may wish to render the blonds into "liberal Anglos", guilty of all sorts of grand and petty theft.

So! Much of my pocket is filled with knowledge of "me"--in relation to: my students; their parents; my fellow teachers; the culture of my parents and that of my husband; my school; the curriculum as I have "preached" it and as I must re-learn to "apply" it; the many knowledgeable persons available from all three cultures, as well as other sources, to assist me in applying it, and knowledge of me in relation to--myself. I have "learned" little; I have thought much--and mostly about the many things I thought I knew.

As an Anglo, I have been made to understand that displays of affection are kept mostly at home and reserved primarily for one's children, one's spouses, one's parents, etc.. Emotional responses are carefully moderated and seldom shared aloud. One may, and certainly does, feel affection outside the home and for a non-relative but it is a quieter, more controlled observance. How fortunate that not all cultures have much ingrown, mickey-mouse notions. And how difficult for children to accept, on faith, an affection they may not really see, or hear, expressed.

As a middle class Anglo with my parent's sense of values, having my hand in the air with right answers anxious to broadcast how well I had read my lesson, seems like the proper response for every student in every classroom. Did it ever occur to me that there could be a child anywhere, to whom being "right" means nothing?

Could it be that I actually have been guilty of taking a bright, though insecure, child, putting him in front of a mirror of dumbness, and thereby helping him to become, indeed, "dumb"? With all my knowledge of course material, hours of education, and ten years of experience--could I have done that?

As a middle class Anglo, I am also, rightfully, so I've been told, possessive. I want my Spanish husband to be proud of both himself and me. I want our children to be proud of their Spanish-speaking-singing grandmother and their Anglo grandmother's Pennsylvania Dutch shoe-fly pies. I want my Indian students and my Spanish students to see the affection my Anglo students accept so subtilely.

And I still want to know--whatever happened to the times when there were only three races? Where were the Spanish and Indians then?

Virginia Lee Chavez

Teacher No. 3

I feel that the whole workshop has been a success. Participants seem to have enjoyed it. From all indications it seems that participants have learned a great deal.

I feel that much work has been put into organizing it and it all went very smoothly. There may be some parts that could be improved. For one thing, many sessions were very long without a break. For the most part the consultants gave worthwhile and interesting information and provided the group with a great deal of information that will help them as teachers.

Some days were too long and participants became very tired. The places where the sessions were held became extemely hot in the afternoon.

I feel that the whole workshop has been a worthwhile experience and of great help for the coming year.

Joaquin Montoya

Teacher No. 4

The speakers invited to be our consultants were very informative as far as this workshop was concerned. The ones which I enjoyed the most were the Indian leaders and Juanita Cata, because my one main concern was the treatment of our students as individuals. The programs were quite beneficial to me as a teacher and I know it will help my students very much.

On the trips, I learned how and where most of our students come from. This will be quite helpful in preparing my lessons for class. This year I hope the workshop will help the teachers in all schools to cooperate with each other. This has always been a problem, of very little communication between schools.

Elizabeth Ashe

IV

Thank You Letter From:

U.S. Senator Joseph M. Montoya

RICHARD B. RUSSELL, GA., CHAIRMAN
ALLEN J. ELLENDER, LA.
JOHN L. MCCLELLAN, ARK.
WARREN G. MAGNUSON, WASH.
SPESSARD L. HOLLAND, FLA.
JOHN C. STENNIS, MISS.
JOHN O. PASTORE, R.I.
ALAN BIBLE, NEV.
ROBERT C. BYRD, W. VA.
GALE W. MC GEE, WYO.
MIKE MANSFIELD, MONT.
WILLIAM PROXMIRE, WIS.
RALPH YARBOROUGH, TEX.
JOSEPH M. MONTOYA, N. MEX.
MILTON R. YOUNG, N. DAK.
KARL E. MUNDT, S. DAK.
MARGARET CHASE SMITH, MAINE
ROMAN L. HRUSKA, NEBR.
GORDON ALLOTT, COLO.
NORRIS COTTON, N.H.
CLIFFORD P. CASE, N.J.
HIRAM L. FONG, HAWAII
J. CALEB BOGGS, DEL.
JAMES B. PEARSON, KANS.
THOMAS J. SCOTT, CHIEF CLERK
WM. W. WOODRUFF, COUNSEL

United States Senate
COMMITTEE ON APPROPRIATIONS
WASHINGTON, D.C. 20510

August 6, 1969

Mr. Arnold J. Rael
Title IV Director
Bernalillo Public Schools
P. O. Box 158
Bernalillo, New Mexico

Dear Mr. Rael:

Thank you very much for your thoughtful letter of July 29.

I certainly enjoyed my visit with you in Bernalillo, and I commend the efforts of yourself, Mr. Toby Salas, and all those individuals who assisted in initiating your Title IV 1-B program.

Again, my thanks to you for your hospitality and thoughtfulness. Kindest personal regards.

Sincerely,

Joseph M. Montoya

Joseph M. Montoya
United States Senator

JMM:rmeg

V

1. Letters sent to people from the School District and other persons throughout the state, announcing the new teachers' workshop.
2. Consultants hired for New Teachers' Workshop.
3. Amount paid and hours worked by consultants at new teachers' workshop.
4. Workshop schedule - in-service for new teachers.
5. New teachers' workshop pictorially illustrated.
6. Evaluation of New Teachers' Workshop.
7. Memo to all principals and coordinators of personnel who have completed the Culture Awareness Workshop.

August 8, 1969

The Bernalillo Public Schools has just completed its first two weeks of the cultural sensitivity workshop. According to the cadre and to many people of the community who have visited our workshop, it is my pleasure to inform you that it has been very successful.

Next week we are starting another two-week cultural sensitivity workshop for all the new teachers that were hired by the Bernalillo Public Schools for the 1969-70 school year.

If you have not attended our workshop or one of our meetings and you wish to do so, you are more than welcome.

Enclosed you will find a schedule of our workshop.

Respectfully yours,

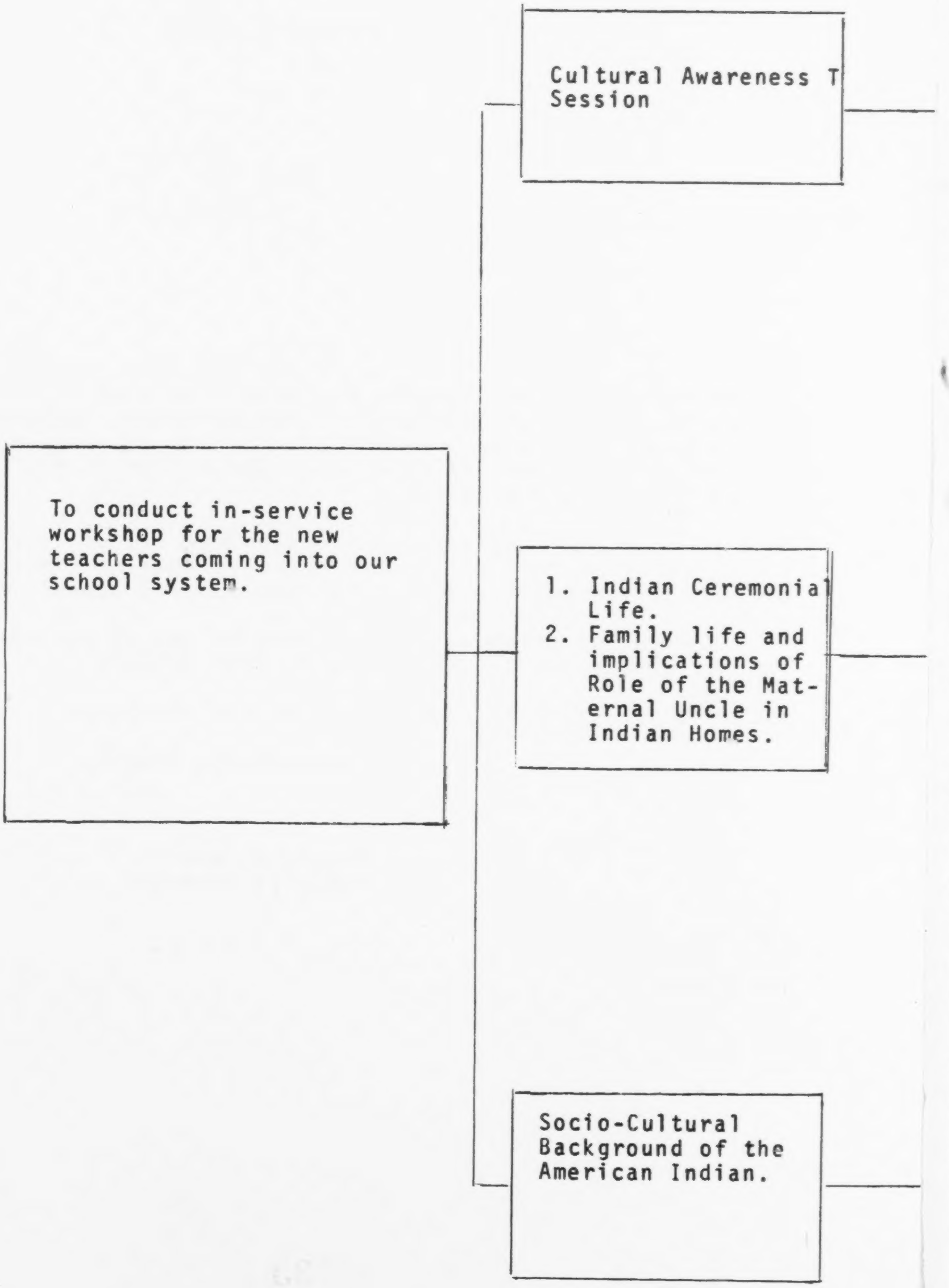
Arnold J. Rael
Title IV Director

AJR:em

Enclosure

OBJECTIVE
COLUMN "A"

EXPANSION OF OBJECTIVE
COLUMN "B"



To conduct in-service workshop for the new teachers coming into our school system.

Cultural Awareness T
Session

1. Indian Ceremonial Life.
2. Family life and implications of Role of the Maternal Uncle in Indian Homes.

Socio-Cultural Background of the American Indian.

CONSULTANTS TO BE UTILIZED FOR REACHING OBJECTIVE COLUMN "C"	ESTIMATE OF TIME CONSULTANT WILL BE UTILIZED
Mr. Joe Ulibbari Title IV U.N.M.	2 days (Free)
Mary Harrison Sandia Base	2 days - 150.00
Miss Juanita Clata U.N.M.	4 hrs. - 50.00
Mr. Joe Sando, Chairman All Indian Pueblo Council Off.	6 hrs. - 75.00

OBJECTIVE COLUMN "A"	EXPANSION OF OBJECTIVE COLUMN "B"
To conduct in-service workshop for the new teachers coming into our school system.	Problems Indians face in Their Educational Climb 1. Alcoholism 2. Narcotics 3. Suicidal Tendencies
	1. Mexican American & Anglo 2. Culture of Poverty 3. Prescription for Failure in the classroom. 4. The self-fulfilling Prphesy 5. Feed Loop 6. Film-The Invisible Minority
	1. The Interactional Mechanisms of Defense 2. "Games Teachers Play 3. The Moderate

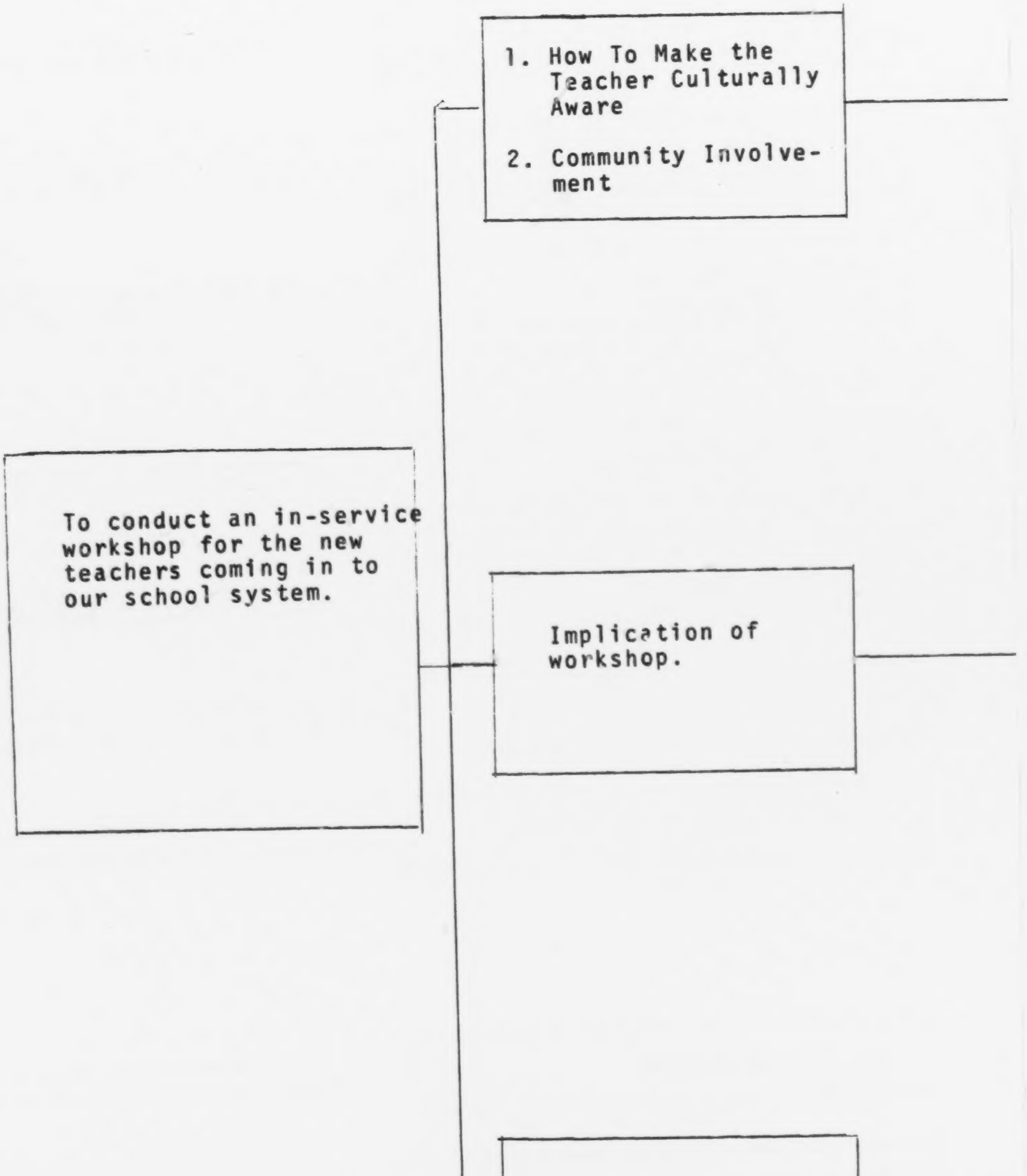
CONSULTANTS TO BE UTILIZED FOR REACHING COLUMN "C"	ESTIMATE OF TIME CONSULTANT WILL BE UTILIZED
Mr. Domingo Montoya All Indian Pueblo Council Office	2 hrs. $15.00
Victor A. Sarracino, Sec. All Indian Pueblo Council Office	1 hr. - 7.50
Mr. Ernest Lovato All Indian Pueblo Council Office	2 hrs. - 15.00
Elizabeth Marcus N.Y.C. Director	1 hr. - 7.50

Dr. Ed Casavantes SWCEL	2 1/2 days - $20.00
Dr. Terry Daniel SWCEL	2 1/2 days - $200.00

Dr. Ed Casavantes SWCEL	
Dr. Terry Daniel SWCEL	

OBJECTIVE
COLUMN "A"

EXPANSION OF OBJECTIVE
COLUMN "B"



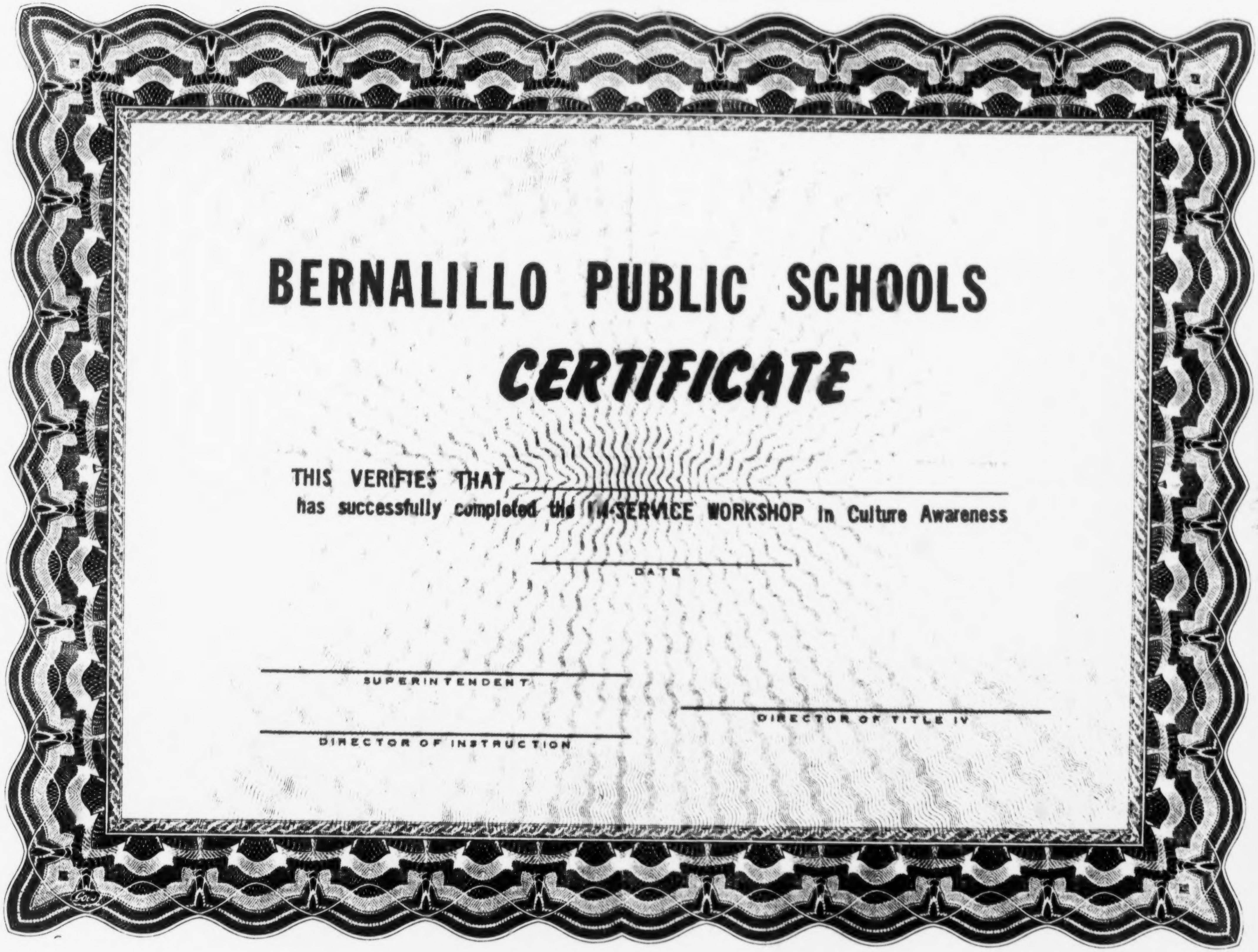
To conduct an in-service workshop for the new teachers coming in to our school system.

1. How To Make the Teacher Culturally Aware
2. Community Involvement

Implication of workshop.

CONSULTANTS TO BE UTILIZED FOR REACHING OBJECTIVE COLUMN "C"	ESTIMATE OF TIME CONSULTANT WILL BE UTILIZED
Mr. Jimmy Jaramillo SWCEL	1/2 day - Free
Mrs. Ida Carrillo SWCEL	1 hr. - Free

Dr. Valencia SWCEL	1/2 day - %50.00



BERNALILLO PUBLIC SCHOOLS

CERTIFICATE

THIS VERIFIES THAT ______________________________

has successfully completed the IN-SERVICE WORKSHOP in Culture Awareness

____
DATE

____
SUPERINTENDENT

____
DIRECTOR OF INSTRUCTION

____
DIRECTOR OF TITLE IV

WORKSHOP SCHEDULE

IN-SERVICE FOR NEW TEACHERS

August 11 - 9:00 a.m. to 11:45 a.m.

Welcome - Title IV budget Proposal Review--------Mr. Joe Kloeppel
Ass't Superintendent
Instruction--------------------------------------Mr. Toby L. Salas
Dir. of Instruction
Procdure to be followed during two week in-service workshop----------------------Mr. Arnold J. Rael
Director of Title IV
Reactions from Cadre----------------------------------All Cadre

Lunch at El Charro

August 11 - P.M.

Report to high school library for Cultural Awareness T Session

Cadre in charge	Consultants
Dan Trujillo	Mr. Joe Ulibarri
Cecilia Rinaldi	Mary Harrison

August 12 - A.M. & P.M.

Cultural Awareness T Session

Cadre in Charge	Consultants
Dan Trujillo	Mr. Joe Ulibarri
Cecilia Rinaldi	Mary Harrison

Lunch at Anita's Cafe

August 13 - A.M.

Cultural Awareness T Session

Cadre in Charge	Consultants
Dan Trujillo	Mr. Joe Ulibarri
Cecilia Rinaldi	Mary Harrison

Lunch at El Charro

August 13 - P.M.

Topics:
1. Indian Ceremonial Life
2. Family life and implications of such things as the role of the maternal uncle in the Indian home.

Cadre in Charge	Consultant
Elena Gallegos Virginia Chavez Elizabeth Ashe Leo Reano	Miss Juanita Cata

August 14 - A.M.

Social Cultural Background of the American Indian

Cadre in Charge	Consultant
Leo Reano Elizabeth Ashe Erlinda Baca	Mr. Joe Sando

Lunch at El Charro

August 14 - P.M.

Panel of Indian leaders

Cadre in Charge	Participants
Leo Reano Elizabeth Ashe Erlinda Baca	Mr. Joe Sando Mr. Ernest Lovato Mr. Domingo Montoya

August 15 - A.M. & P.M.

Topics:
1. Attributes of the Mexican American and the Anglo.
2. Culture of Poverty
3. Prescription for Failure in the Calssroom
4. Feedback Loop
5. The Self-fulfilling Prophesy
6. Film - "The Invisible Minority"

Cadre in Charge	Consultants
Rosemary Paez Virginia Chavez Erlinda Baca	Dr. Terry Daniel Dr. Ed Casavantes

August 16 - 8:00 to 12:00 A.M.

Topics:

1. The Interactional Mechanisms of Defense
2. "Games Teachers Play"
3. Moderate

Cadre in Charge	Consultants
Dan Trujillo	Dr. Terry Daniels
Sue Charles	Dr. Ed Casavantes
Joaquin Montoya	Arturo Sandoval

August 18 - A.M.

Tour of the Indian Pueblos

Cadre in Charge

Elena Gallegos
Leo Reano
Erlinda Baca
Elizabeth Ashe
Dan Trujillo
Rosemary Paez
Virginia Chavez
Joaquin Montoya

Indian Lunch Served at Cochiti

August 19 - A.M.

1. How to Make the Teacher Culturally Aware
2. Community Involvement
3. Film - "Buffy St. Marie"

Cadre in Charge	Consultants
Rosemary Paez	Jimmy Jaramillo
Elena Gallegos	Ida Carrillo
Joaquin Montoya	

Lunch at Hardy's

August 19 - P.M.

Tour of Algodones, Placitas, Bernalillo and Pena Blanca.

Cadre in Charge

Elena Gallegos
Leo Reano
Erlinda Baca
Elizabeth Ashe
Dan Trujillo
Rosemary Paez
Virginia Chavez
Joaquin Montoya

August 20 - A.M.

Implication of workshop - Question and answer session

Cadre in Charge	Consultant
Joaquin Montoya	Dr. Valencia
Sue Charles	
Virginia Chavez	

On August 11, 1969, the Bernalillo Public Schools started the Culture Awareness in-service workshop for all new teachers hired by the school system for the 1969-70 school year.

The workshop was modeled almost exactly to the type of workshop that the cadre had attended the previous two weeks. Some of the consultants were different but the materials presented were the same.

In this page, and in the following pages is the workshop pictorially illustrated. The topics presented in this workshop have not been incorporated because they have already been inserted in this book with the cadre workshops.

On this day, right after the administrators had presented the Title Iv Budget, how it would affect instruction, and the procedure to be followed during the two week in-service, and also after the cadre had reacted to their two-week in-service, the new teachers were dismissed to go eat at El Charro, a Mexican restaurant. They reported back to the workshop at 1:00 P.M. in which Joe Ulibarri, from the Culture Awareness Center at the U.N.M.; and Mary Harrison, from the Sandia Base, conducted the cultural awareness T session. These T sessions ended at 12:00 noon on August 13, 1969.

Mr. Joe Ulibarri conducting the T session on August 11, 1969.

Mary Harrison,
(seated) conducting
T Sessions on
August 12, 1969

New teacher
following through
with the T Sessions
on August 12, 1969

Teachers listening to
Miss Cata talk on the
Indian Ceremonial Life

August 14, 1969. The Superintendent, members of the cadre and new teachers listening to Indian leaders speak about the problems that Indian students are encountering in education.

August 15, 1969. Teachers listening to Dr. Terry Daniel and Dr. Ed Casavantes.

On August 18, the new teachers with members of the cadre went on a field trip to visit the pueblos in the Bernalillo Public Schools district. They visited Sandia, Santa Ana, San Felipe, Santo Domingo and Cochiti Pueblo. They ate lunch at the home of Al Pecos, an Indian leader from Cochiti Pueblo. The meal consisted of green chili and mutton stew, garbanzo and red chili, Indian bread, and Indian prune pie.

EVALUATION OF NEW TEACHERS' WORKSHOP

Teacher No. 1

The workshop as a whole proved quite beneficial to me. Through the T sessions I was able to lose inhibitions of which I was not aware, and others of which I was. I find that I can now face, and be a part of a group. If I have something to contribute, I will do so and if I don't, I will merely absorb information which may be beneficial to me.

The most interesting and informative speakers were Dr. Casavantes and Mr. Joe Sando. They spoke in terms of everyday expectations and ways to cope with problems which face us.

The afternoon sessions were a bit long. It is hard enough to maintain an attention span for a few hours much less for a whole day, five and a half days a week.

Otherwise, I feel this workshop helped me to understand my students and myself better.

Josephine Sanchez

Teacher No. 2

I have talked to many of the new teachers in reference to the program. The concensus is that they feel real good about entering a real progressive system. I sincerely believe that the Cultural Awareness Program, as it functioned this year, definitely reflects the progressive attitude that is so unique about the Bernalillo Public Schools. We do not have to apologize to anyone when our school system is mentioned. I feel very proud that I am part of it.

I understand that this program has just been initiated and that it is in the experimental stage and consequently there are some loose ends to tie together. By observing your enthusiasm and dedication to the program, I can not help but feel confident that you will remedy this situation. This program under your direction is certainly to be commended. If I can be of assistance in the future, please do not hesitate to call on me.

Walter Lopez

Teacher No. 3

Being a novice at teaching and working with people in the Indian culture (especially the latter) I have found the workshop very interesting and I expect it to be beneficial in practice. To sit and be told something in theory is one thing, to apply in practice is another. I think, however, this is one case where I can use the information fed to me.

Each speaker I have heard since I started coming Thursday, has been very informative and enjoyable. The cadre have also been helpful and friendly.

I think a short workshop of this nature is in order once we have had time to get some experience and form some opinions.

Quita R. Robison

Teacher No. 4

I was very impressed with the program presented by Mary Harrison and Joe Ulibarri. It was one of the most unique experiences I have ever had. It far surpassed any orientation in the fact that it brought together many strangers and made them quickly feel at ease. I have made many friends that otherwise I might never have known since they will be outlying areas. I feel Mary Harrison made the group take a long look as to how we will appear to the students and parents we will come in contact with.

I enjoyed hearing from Mr. Star. He seemed to show a genuine interest in helping his people. Miss Cata was charming. Her stories were beautifully told and her preparation was excellent. She has an unusual way of captivating an audience. All of the Indian leaders had many good ideas to share that will help me in understanding my students. I appreciate their leaving the door open because I'm sure I will have many questions as the year progresses.

That part of the program presented by Dr. Daniel and Dr. Casavantes was excellent. They had a wealth of information to share with the group. I felt this part of the program was very valuable. They gave me a new insight into the culture of poverty. I feel better equipped to deal with these children than I did before. I'm sure I would have made more mistakes had it not been for their presentation. They both seemed to have an instant rapor with the group in spite of the heat! Even their humor seemed to stimulate.

The tour of the pueblos was interesting but I felt it would have been better to know a little more about their heritage-their similarities and differences. I enjoyed meeting the Lt. Governor of Santo Domingo, and the lunch at Cochiti Pueblo, was excellent.

Today seemed very repetitious and Mr. Jaramillo seemed to indicate this. Although his facts were presented in a different manner they were reinforcement of the previous meetings. His film, Buffy St. Marie, was excellent. The bus trip was interesting, but I felt perhaps it could have been combined with the pueblo tour. We seemed to cover much of the same country.

As a whole, I am very impressed with the fact that Bernalillo has gone through so much trouble to make me feel a part of the area. All of the cadre I have talked with have been very help ful. I will certainly look forward to working with them in the future. I would like to express my compliments to Mr. Rael and all the people concerned for organizing an excellent program.

Ena Stahley

Teacher No. 5

I felt the workshop was extremely beneficial. I enjoyed most of the presentations and only time and experience will prove their worth.

The group seemed fairly close and free to express their feelings. This was due. I believe, to the Cultural Awareness Training Sessions led by Mary Harrison and Joe Ulibarri. At times these sessions seemed to drag but perhaps that was all part of it.

The presentation I enjoyed the most was conducted by Dr. Casavantes. His presentation seemed relaxed, factual and unbiased. I left that meeting with a strong desire to understand and cooperate with those with which I will work.

The Bernalillo Public School's staff had the time planned out very well. I felt they could have planned to have coffee to drink during our morning and afternoon breaks.

Louis F. Tonn

Teacher No. 6

I appreciated this program because I have had very little teaching experience and even less with Indian and Spanish speaking children. Unfortunately, the program probably wasn't thorough enough for my needs. That was impossible though, because we only had a week and a half.

I am sorry that I could not ask more questions, but I do not really think that I knew enough about what was going on to ask them. Probably, I'll have a lot of questions after a week of teaching. It is possible that this program might have been more effective than any way. Of course, there are going to be follow-ups, which are needed.

My main criticism of the program is that it was too general. Still, it is a step in the right direction and I am glad that I was a part of it.

Penelope Wagener

OFFICE OF THE SUPERINTENDENT
DIVISION OF INSTRUCTION
BERNALILLO PUBLIC SCHOOLS
BERNALILLO, NEW MEXICO
August 25, 1969

MEMO #1

TO: All Principals and Coordinators

FROM: Arnold J. Rael, Director of Title IV

SUBJECT: Personnel who have completed Culture Awareness Workshop

The following listed certified personnel of the Bernalillo Public Schools have completed a two week in-service cultural awareness program.

The first list is of those people who went through the first in-service workshop and who will be used as cadre throughout the year. The second listed personnel are the new teachers who were hired by the Bernalillo Public Schools System for the 1969-70 school year.

Cadre

Cecilia Rinaldi
Leo Reano
Virginia Chavez
Rose Mary Paez
Erlinda Baca
Sue Charles
Joaquin Montoya
Elizabeth Ashe
Daniel Trujillo
Elena Gallegos

New Teachers

Marcia Stevenson
Melody Baird
Penny Wagener
Lynn Racine
Ouita Robison
Daine Libby
Olene Harris
Robert Pennington
Louis F. Tonn
Nancy Noble
Don Holgerson
Felix Jaramillo
Gordon Soflin
Walter R. Lopez
Sandra Deuell
Tony Griego*
Ena M. Stahley
Kathryn Simpson
Beverly Perrault
Mary Gibson
Rosemarie Miera
Lynn Tatom
Horacio Garcia
Patricia Rahe
Rosalie Garcia
Josephine Sanchez
Clark Welch
Doris Strauss

* Needs to attend several sessions to complete workshop.

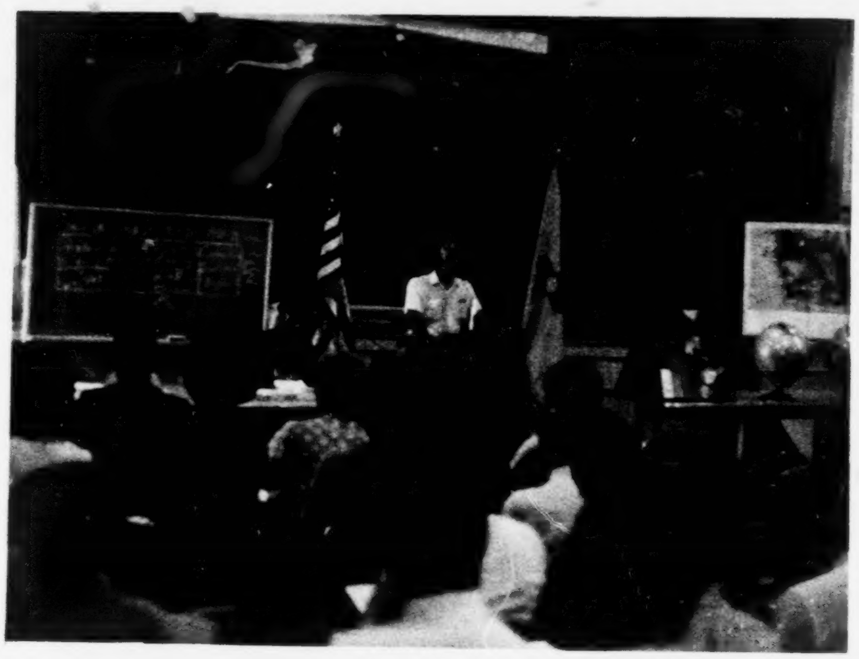
AJR:em

VI

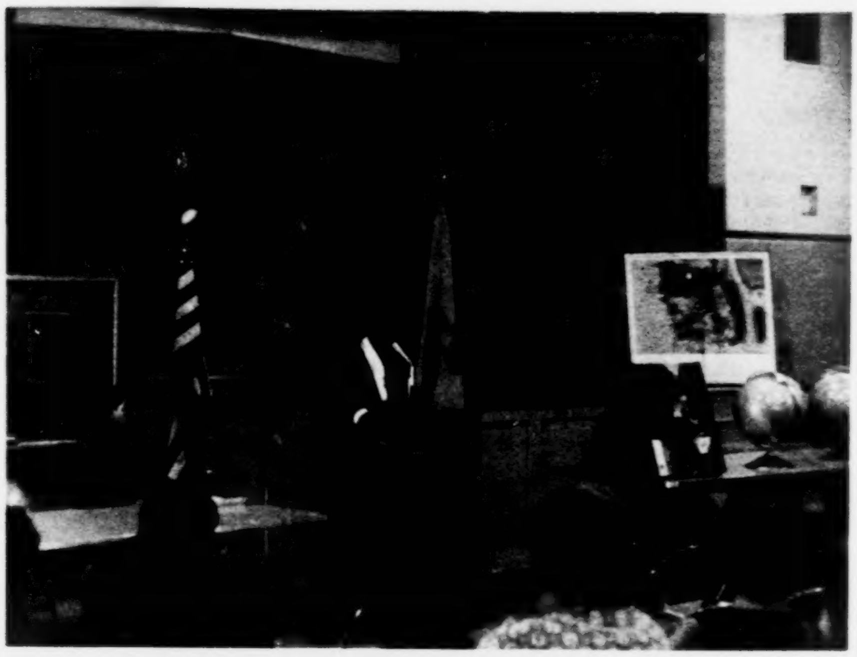
District Wide Teacher Orientation Pictorially Illustrated

On September 21, the Bernalillo Public Schools had their teacher orientation in which all teachers of the school district met at the Bernalillo High School auditorium and were talked to on school policies and school programs. At this time the superintendent introduced the president of the board, Mr. Tom O. Montoya. In his talk, Mr. Montoya stressed the importance of teacher's cooperation with administrators to provide a better school program for the Bernalillo Public Schools community. He also talked on the new programs initiated by the school district and mentioned Title IV as being one of the experiment programs in culture awareness. He hoped that this program would be very successful and of tremendous value to the school system.

Mr. Arnold J. Rael, the Director of Title IV, later talked on the Title IV Cultural Awareness objectives, and also gave a brief history on how the Bernalillo Public Schools had worked for several years in this area of culture awareness, and had finally been granted funds by the federal government to bring this type of a program into effect.

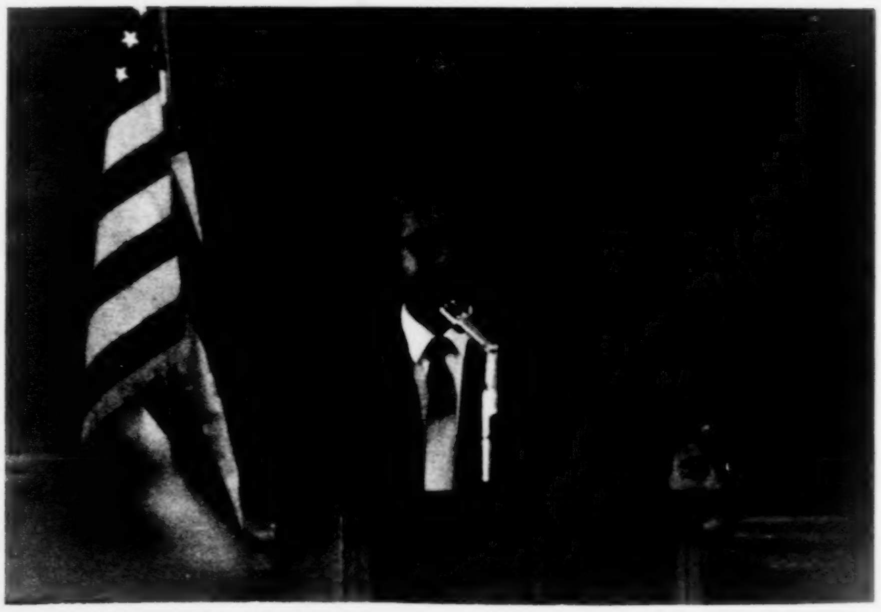


Teacher orientation: Mr. Pete Santistevan, Superintendent, welcoming the teachers and introducing the President of the Board of Education, Mr. Tom Montoya.



Mr. Tom O. Montoya, President of the Bernalillo Public Schools Board of Education, addresses the teachers of the school system.

Mr. Arnold J. Rael, Director of Title IV speaks on the Cultural Awarmess Program during teacher orientation.



Teachers of the Bernalillo Public Schools listening to the objectives of Title IV by the director.

VII

1. Administrators' Workshop schedule
2. The Workshop
3. Evaluation of Training Sessions
4. Evaluation - A Cultural sensitivity workshop for school administrators.
5. Memo #2 - Administrators and coordinators who have completed the in-service workshop.

CULTURE AWARENESS IN-SERVICE
BERNALILLO PUBLIC SCHOOLS

ADMINISTRATORS' WORKSHOP

September 5- 3:45-7:45 p.m. **Consultants**

Culture Awareness T Sessions----------------------Mary Harrison

September 6 - 8:00 a.m. - 5:00 p.m.

Culture Awareness T Sessions----------------------Mary Harrison

September 8 - 3:45-6:45 p.m.

Topic: How the Bernalillo Public Schools administrators can implement the school program through knowledge of the socio-cultural background of the pueblo Indian.

Mr. Joe Sando

September 9 - 3:45-6:45 p.m.

The Cultural Values of the Anglo, Mexican American and the Indian.

Dr. John Aragon

September 10 - 3:45-7:45 p.m.

Culture of Poverty

Profile of American Poverty (who are the poor, how many, what about Bernalillo and Sandoval County, Poverty in New Mexico, etc.) Poverty and the school system (the school as a middle class institution, problems of the "culturally divergent" pupil, graded classrooms, Poverty and IQ, the Drop-out, etc.)

Dr. Terry Daniel

September 11 3:45-6:45 p.m.

What is being done about the problem?

(Projects and progress in the last 20 years) Where does that leave us? (What is the current, state of the schools", in what areas are poverty and ethnic groups still behind, etc?) Where do we go from here? Some suggestions and projections for the 70's.

Dr. Al Valencia

The administrators' cultural awareness in-service workshop began on September 5, and terminated on September 11, 1969. The administrators attending the workshop were the Superintendet, the Assistant Superindent, Director of Instruction, Director of Title IV, Coordinator of Language Arts, five principals, one assistant principal and the coordinator of nursing.

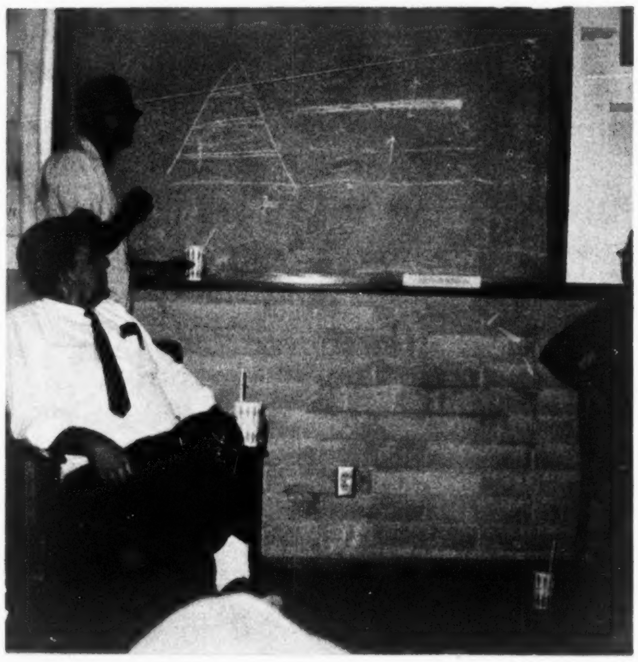
The first twelve hours (September 5 and 6) of the workshop were training sessions conducted by Mrs. Mary Harrison, a psychologist from Sandia Base in Albuquerque. The objectives of the training sessions were: (1) to get the administrators to relate to one another so as to bring out feelings from within that had been causing alot of bitterness; (2) to air out problems that had been developed from their day-to-day encounters; (3) to close gaps formed through lack of personality understanding; and (5) in general, to promote trust and goodwill among the administrators.

On September 8, the consultant for the workshop was Mr. Joe Sando, from the All Pueblo Indian Council office. His topic for the session was: "How the Bernalillo Public Schools Administrators Can Implement the School Program Through Knowledge of the Socio-Cultural Background of the Pueblo Indian."

Because of circumstances on September 9, Dr. John Aragon from the Cultural Awareness Center at the University of New Mexico, could not be at the workshop. Dr. Horacio Ulibarri took his place. The topic of the session was: "The Cultural Values of the Anglo, Indian and Mexican-American." He also talked on how the administrators who comprehend the value system can best help the tri-cultural students of the Bernalillo district, in scheduling and grouping.

The topic of the session on September 10, was, "The Culture of Poverty." The consultant was Dr. Terry Daniel, from the University of Arizona. He spoke on the profile of American poverty and dealt with poverty in Sandoval County, especially the statistics that related to the Bernalillo Public Schools. He also spoke on the graded classrooms and the drop-out rate.

On September 11, we had Dr. Al Valencia as the consultant for that day. He spoke on what is being done about the problem of poverty and ethnic groups, and what his projections were for the 70's.



Dr. Horacio Ulibarri, a consultant, speaks on the socio-cultural value of the Anglo, Indian and Mexican American to the administrators.

Mr. Joe Sando, also a consultant, speaking on the socio-cultural background of the Indian at the administrators' workshop.

EVALUATION OF TRAINING SESSION
ADMINISTRATOR'S WORKSHOP

The training session held on September 5 and 6, was very beneficial to me. I believe that I will be in a better position to understand my colleagues, their problems, their capabilities, their short-comings, and the tremendous amount that they can contribute to better our school system and the relationships with one another.

The training session will help all of us to have more confidence in ourselves and also more confidence in our co-workers. We should also be more appreciative of their efforts now that we know them better, I will be more aware of the fact that we take little time to thank people for their help and express our feelings to them when they contribute instead of holding back for fear that we might be critized by others.

Overall, I consider the training session a success and feel that it helped me personally to appreciate people.

Pete Santistevan, Superintendent
Bernalillo Public Schools
Bernalillo, New Mexico

ADMINISTRATOR'S CULTURE AWARENESS IN-SERVICE WORKSHOP

Self-expression is recognized as a major technique of the educative process. Proper growth requires expression and activity. We need and should give more and more emphasis to the importance of talking about problems, our problems, when we can become friendly, trustworthy, willing to share, and contribute, then we will be on our way to substantially help promote a common cause in the field of education. Many of the longest studies in the actual building of ideals related to cultural sensitivity and cultural awareness are made when individuals are willing and ready to share, discuss adventures, accomplishments, and tackle problems together.

I was particularly impressed with the individual and group discussions that took place Friday and Saturday, September 5 and 6, 1969. These frank and important discussions offered:

1. An evaluation of the self (Phillip Ludi and others) in this instance.
2. It offered reassurance by showing that other persons are concerned about your actions, attitudes, shortcomings and contributions.
3. It showed that others are bothered with similar problems and that they are willing to talk about them.
4. Opinions and attitudes of fellow peers were impressive in that they offered constructive evaluation of individuals and also offered guidance and direction to help.
5. The interaction that occured clarified group and individual thinking.
6. The bringing out of differing points-of-views showed that individuals are broad-minded and tolerant, while not sharing much and/or sometimes not ready being aware of it.
7. The entire process of individual and group evaluation had a tendency to help bring to the forefront dormant, petty, and indifferent feelings and attitudes. This helped to clarify individual difficulties that were related to values and tolerance.

Adjustments are not made in an instance. T sessions, I am sure, will eventually help bring about, a new insight toward values and attitudes. A flow of T sessions, as outlined for the Bernalillo Public Schools, will help to sound out innate feelings, bring issues to the forefront, close personality gaps, and promote, faith, sincerity, and good-will to help bring to a focus important objectives of "Cultural Awareness."

Phillip Ludi, Principal
Cochiti Elementary
Pena Blanca, New Mexico

REFLECTIONS ON T-SESSION
ADMINISTRATOR'S IN-SERVICE

Having acquired by circumstances a suspicious and somewhat non-trusting attitude, I attended the workshop on Friday and Saturday more out of curiosity than anything else.

The beginning of the workshop reminded me of the fun-house at a carnival, and had I had any choice, it would have remained a fun-house, for I was really having fun. However, by the end of the first session, I realized that there was much more to it than my immature thinking could visualize.

The Country Parson says, "There are two kinds of sermons, those you like and those that apply to you." I believe that the workshop had implications for both of these thoughts. I found the workshop revealing, and enlightening; therefore, I liked it and enjoyed it. For once I stopped to think of my fellow workers as human beings who like myself have problems; who like myself need to be understood.

I think that we we learned was a realization; that by understanding each other and being open with each other, we can perform our duties more efficiently and effectively. I think that after this session we will think twice before making caustic remarks or blowing our "top." Understanding that all people are humans and learning to cope with each as an individual is certainly the first step towards becoming successful on the job as well as at home and in the community. This is what I learned, and humbly I admit it.

Mrs. Mary Harrison is to be complimented for being the silent leader who spoke only enough to get us to think, to react, and to feel. In no way were we "numbed by talk or paralyzed by it."

Paula G. DeLong
Director of Language Arts

A CULTURAL SENSITIVITY WORKSHOP FOR SCHOOL ADMINISTRATORS

Instructional improvement is a cooperative venture of school administrators, laymen and teachers. It does not "just occur." It is dependent upon resources, human material, to help people to learn to work together; upon opportunities and encouragement to experiment with new ideas; upon situations where there is recognition of, respect for, and utilization of the opinions of all people in determining action that will affect them and upon experiences that build confidence and skill in problem solving.

Providing these resources, situations and conditions is one of the major responsibilities of the Administrative Council for Instruction. These are the means by which they help people to improve the quality of education, these are the essentials of a well-planned, well-organized in-service education program.

The Administrative Council for Instruction of the Bernalillo School District is composed of the Superintendent of Schools, the Assistant Superintendent, six building principals, three district-wide coordinators and one administrative associate in charge of instruction, who also serves as chairman of the Administrative Council. This council meets at least once a month to discuss problems of the total school program, to study practices of administration and supervision and to provide for the planning and evaluation of the in-service educational experiences of the entire school staff.

One of the objectives of a just completed workshop held exclusively for the administrators of the Bernalillo School District was to help them in human relations, that is, to help the members of the entire council reach a better understanding of themselves and their relationships with other members of the council. Specifically, the program was designed to help us gain insight into ourselves and those with whom we come in contact, not only at our own level of organization, but also with those with whom we inter-relate; with those for whom we are responsible and who are responsible to us, whether above, below, or on the same level of organization.

of organization.

One of the results of this program was that we became more satisfied to belong to our organization. As a result, we have experienced higher morale. This in turn will serve to give us greater productivity and greater individual satisfaction and happiness than we have previously experienced.

Through this workshop, we were instrumental in interesting each and every member of the council not only in himself, but for the total organization. This required each individual to reassess his goals and perhaps to set new ones. This was made possible and brought about only when each individual was encouraged to speak frankly, critically, and constructively about himslef, his role and the entire organization.

I believe that this training in human relations has brought about personality growth in all of us. This should increase our individual's ability to communicate with each other and to participate in developing leadership which inevitably will result in producing constructive change through good ecision making. I believe that we have learned to understand ourselves better; that we have acquired some of the basic essentials which are the ability to listen, to empathize, to reflect and to create situations in which two-way communication is free and frank. It thus became possible for us to know each other and feel mutual respect for our particular abilities. We not only discovered our own weaknesses by oursleves, but we also listened to each other and learned what other people thought of us and how they saw us. The program was so structured that we were able to take criticism in the light in which it was meant and this helped us to see ourselves as others see us. Not the least of these benefits was the improved satisfaction of the personnel which in turn leads to increased zest and efficiency on the job.

The workshop provided an atmosphere of acceptance and permissiveness and helped us make a systematic, step by step study of the problems which we are encountering. At the same time, it helped to provide and improve group confidence. Each step of the problem solving process provided opportunities for individuals and groups of people to look not only at our job, but at the way we are doing this job, examining and evaluating the group process led to a clarification of roles of leaders, members and resources. This in turn helped individuals in groups to identify their strengths and weaknesses and pointed our procedures that need to be improved. If for no other reason than this, the workshop would have already been successful.

In-service education for school administrators is one of the points at which resources are being mobilized and used in bringing added vitality to the total educational program here in the Bernalillo School District. As this program further develops, all who take part in it, all who have responsibility for shaping, supporting, and directing any of its aspects, have an obligation to scrutinize the results of their efforts in broad prospective and form opinions about the value of their efforts. This is the process of appraisal of noting points at which progress has been made; of identifying limiations and short-comings where they exist; of focusing attention on needs that yet remain unmet and of balancing achievements. against the efforts and resources which have been put into the program.

Regardless of what I say now, or what evaluations we make, the ultimate test of usefulness of the recent in-service program will be the extent to which it will bring about better schools, richer and more varied opportunities for children to learn and grow stronger; and better prepare teachers and administrators and improvements at every point along the way towards the achievement of the educational program that is wanted and needed in this day and age.

While the burden of evaluating in-service education for school administrators falls primarily on the individual, it must be carried in no small part by the total professions. No administrator stands entirely alone. He has a kinship with all other administrators. He is a part of all that happens in the leadership, organization and management of the school. Every noteable accomplishment in the field adds in some nature to his stature, and conversely, he must carry his proportionate share of the short-comings and failures of his fellow administrators. Through sharing experiences, pooling talents and resources and cooperative effort at all levels, in all agencies and institutions, and in all professional groups, the image of the profession of school administration, its standards of preparation and performance, its excellence and its ethics is cast upon the total cultural scene. Through what they do and how they perform, month after month, year after year, through the ideals to which they adhere, through the goals they set, administrators individually and collectively are engaged in the never ending task of developing a profession. As the profession sets its standards, so must it judge the in-service educational program in terms of the contribution it makes towards reaching them.

In the final analysis, the individual school administrator will view the in-service program in a personal manner. Having given of his time and effort and devoted financial resources, to participating in this and that aspect of the program in the quiet of his office or in his home when there is time for reflection, he will soberly ask himself if the program has been worthwhile. If it has helped him find solutions to the difficult problems that confront him; if it has given him new insights and will enable him to work more effectively with his school board, his colleagues, members of his staff, and people in the community; if through it, he has gained a better understanding of how children learn and grow mentally, emotionally and physically; if he has better understood and can utilize to better advantage the materials, techniques, and research findings that are a part of an ungoing educational program, and if as a result of the in-service program for the school administrators, the schools for which he is responsible will be a little better than they would otherwise have been.

To all the above "ifs", I would like to give a resounding affirmative answer. I believe that the workshop has begun to do this, and in my opinions, it is one of the best workshops that we have ever had in the Bernalillo School District. It cannot but result in untold benefits for our total educational program and will inevitably have a profound effect on the lives of our children.

Toby Salas, Director of
Instruction

OFFICE OF THE SUPERINTENDENT
DIVISION OF INSTRUCTION
BERNALILLO PUBLIC SCHOOL
BERNALILLO, NEW MEXICO
September 11, 1969

MEMO #2

TO: Toby L. Salas, Director of Instruction

FROM: Arnold J. Rael, Director of Title IV

SUBJECT: Administrators and coordinators who have completed in-service workshop.

The following listed administrators and coordinators of the Bernalillo Public Schools, have completed an intensive five-day in-service cultural awareness workshop.

Pete Santistevan, Superintendent
Joe Kloeppel, Assistant Superintendent
Toby L. Salas, Director of Instruction
Paula G. DeLong, Director of Language Arts
Willianna Carroll, Principal
George Rinaldi, Principal
George Valdez, Principal
Phillip Ludi, Principal
Robert Ingebritson, Principal
Amelia Andrews, Coordinator of Nursing
*Pat Valverde, Assistant Principal

*Needs to attend a T session to complete workshop.

AJR:em

VIII

Calendar of Memo #3 In-Service Workshop for the 1969-70 School Year

A. One day in-service for all teachers in the school system.

B. Workshop - Culture Awareness

C. Cadre in-services

OFFICE OF THE SUPERINTENDENT
DIVISION OF INSTRUCTION
BERNALILLO PUBLIC SCHOOLS
BERNALILLO, NEW MEXICO
September 12, 1969

MEMO # 3

TO: Toby L. Salas, Director of Instruction

FROM: Arnold J. Rael, Director of Title IV

SUBJECT: In-service workshops

One day in-service for all teachers in the school system:

September 17, 1969
January 30, 1970
*May 20, 1970

Workshops (four days)	Cadre in Charge
October 6-9	Dan Trujillo Joaquin Montoya
November 10-13	Cecilia Rinaldi Elena Gallegos
December 9-12	Leo Reano Sue Charles
February 2-5	Virginia Chavez Elizabeth Ashe
March 9-12	Erlinda Baca Rosemary Paez

Cadre in-service:

September 24, 1969
October 15, 1969
November 19, 1969
December 17, 1969
January 21, 1970
February 18, 1970
March 18, 1970
April 15, 1970
May 20, 1970

* Tentative date.

AJR:em

IX

1. Workshop Schedule of in-service for all the teachers of the Bernalillo Public Schools.
2. The System-wide in-service workshop - September 17, 1969.
3. System-wide in-service workshop - illustrated.
4. Evaluation form and evaluation results.

WORKSHOP SCHEDULE

In-Service For All Teachers
Of The
Bernalillo Public Schools System

Place: Bernalillo High School Auditorium

September 17 - 9:00-10:00 A.M.

Pledge of Allegiance--------------------------------Erlinda Baca
Master of Ceremonies------------------------------Elizabeth Ashe
Opening Remarks-------------------------------Mr. Toby L. Salas
Director of Instruction

Panel of Cadre

Topics:
1. Definition of Cultural Awareness and Purpose
2. What activities were most enjoyed
3. How cultural awareness will help in our teaching.

Cadre	Moderator
Dan Trujillo	Cecilia Rinaldi
Virginia Chavez	
Joaquin Montoya	
Leo Reano	
Rosemary Paez	

Coffee Break

Techniques of Teaching

Topic: Teaching Teachers how to Teach Through Awareness of Culture

Consultant: Dr. Leo Munoz

Lunch

00 - 2:00 P.M.

Problems Effecting Education

Topics:
1. National Issues
2. State Issues
3. Local Issues

Consultant: Frankie McCarty, Reporter for Albuquerque Journal

2:15 - 3:15 P.M.

Film - The Mexican American

SYSTEM-WIDE IN-SERVICE WORKSHOP
HELD SEPTEMBER 17, 1969

The first system-wide in-service workshop on cultural awareness was held by the Bernalillo Public Schools on September 17, 1969, at the Bernalillo High School. The introductory remarks were provided by Mr. Toby Salas, Director of Instruction, following the Pledge of Allegiance, led by Miss Erlinda Baca, and his introduction by the Mistress of Ceremonies, Mrs. Elizabeth Ashe, teacher of home economics at the Bernalillo Junior High School. Mrs. Ashe then introduced Mrs. Cecilia Rinaldi, moderator of a panel of cadre members who she, in turn, introduced prior to their comments on such topics as: The meaning of cultural awareness; the implications of cultural awareness in the classroom; the activity conducted during the first summer workshop attended by the cadre, which was most appreciated. The discussion topics were intended somewhat as a resume of the summer format as well as to promote audience-question-participation following panel reaction.

A follow-up evaluation proved the panel to be quite successful, though it would seem that a shortage of time served as somewhat of a handicap because of thwarting discussion "from the deck."

The workshop was reconvened after the traditional coffee break, by Dr. Leo Munoz, who spoke on the numerous necessities for furthering our goals regarding culture awareness in the classroom. He cited, as examples, the many activities taken for granted by a majority of teachers, which, in actuality, are foreign to the experiences had by many of our elementary youngsters. Such instructions as to "line up", which is a command the first-grader meets frequently during his day, are meaningless to a number of children for whom English is a second language. Reading readiness activities, which may mean such seemingly simple things as the differentiation of small objects as opposed to large, are likewise unfamiliar to many children, whose teacher often proceeds under the assumption that such comparisons have become second nature.

Frankie McCarty, an extremely fluent and knowledgeable reporter for the Albuquerque Journal, provided a wealth of statistical information tending to complete the picture, factually on a more nation-wide scope, regarding the complications and needs of differentiated cultures.

The final phase of the workshop was a film titled "The Mexican American," which was received with divided reactions. Some felt the film resulted more toward establishing a cleavage and magnifying the differences among peoples and cultures rather than cementing relationships by capitolizing on the similarities.

The overall consensus was apparently commendable with more than one commenting that, although certain modifications may be warranted, "more workshops of this sort are needed."

SYSTEM-WIDE IN-SERVICE WORKSHOP OF SEPTEMBER 17, 1969-ILLUSTRATED

Cadre members speaking on the implication of Culture Awareness in the classroom, and the activities conducted during the first summer workshop which were most appreciated.

Mr. Henry Sanchez, (high school coach), asking the cadre a question on Cultur Awareness.

Mr. Manuel Toledo, Vocational Guidance Director, reaffirming the views of the cadre.

Dr. Leo Munoz, speaking on the numerous necessities for furthering the Bernalillo Public Schools goals regarding culture awareness in the classroom.

Miss Frankie McCarty, reporter for the Albuquerque Journal, speaking on national, state, and local educational problems and how culture awarness could solve many of these problems.

Date ____________________

1. Which presentation was impressive, unimpressive, mediocre, etc.?
   A. Cadre ____________________
   B. Dr. Munoz ____________________
   C. Frankie McCarty ____________________
   D. Film ____________________

2.	Were you interested in the topics presented at the workshop?	Very much ____	Quite a bit ____	Some but not much ____	Very little ____
3.	Did you feel that the group was interested in the topics presented?	Very much ____	Quite a bit ____	Some but not much ____	Very little ____
4.	Did you learn any new facts or get any new ideas?	Certainly did ____	Probably did ____	Maybe ____	Not at all ____
5.	Did you change any of your previous opinions as a result of the workshop's presentations?	Certainly did ____	Probably did ____	Maybe ____	Not at all ____
6.	Were your previous opinions confirmed or strengthened?	Very much ____	Quite a bit ____	Some but not much ____	Very little ____
7.	Do you think the group accomplished anything as a result of the workshop's presentations?	It certainly did ____	It Probably did ____	I doubt if it did ____	It did not ____
8.	Was there enough preparation for the workshop?	More than needed ___	All that was needed ____	Should have been more ___	Should have been much more ____
9.	Was there enough opportunity for discussion?	Too much _____	All that was needed ____	Should have been more ___	Should have been more _____
10.	Would the workshop have been better if some parts had been left out?	Certainly not _____	Maybe ____	Probably ___	Definitely _____
11.	Did you find the social atmosphere of the workshop congenial and enjoyable?	Very much ____	Quite a bit ____	Some but not much ____	Very little ____

12. Do you have suggestions (about techniques, material, etc.) for improving future workshops? (Use other side of page if necessary). ____________________

OFFICE OF THE SUPERINTENDENT
DIVISION OF INSTRUCTION
BERNALILLO PUBLIC SCHOOLS
BERNALILLO, NEW MEXICO
October 2, 1969

MEMO #4

TO: All members of the Cadre

FROM: Arnold J. Rael, Director of Title IV

SUBJECT: Information on ealuation of the workshop held September 17, 1969.

Attached is a copy of the results of the evaluation for the in-service workshop held on September 17, 1969. All teachers from the system were polled but we only got back 109 questioneers. Some teachers did not answer every question and many did not offer suggestions.

Study the evaluation and we will discuss it at our next cadre in-service on October 15, 1969.

AJR:em

1. Which presentation was impressive, unimpressive, mediocre?

A.	Cadre:	75	4	12
B.	Dr. Munoz:	59	13	20
C.	Frankie McCarty:	49	9	30
D.	Film:	47	10	33

. Were you interested in the topics presented today?

53 Very much
33 Quite a bit
14 Some but not much
1 Very little

3. Did you feel that the group was interested in the topics presented?

34 Very much
46 Quite a bit
18 Some but not much
1 Very little

. Did you learn any new facts or get any new ideas?

39 Certainly did
36 Probably did
20 Maybe
7 Not at all

5. Did you change any of your previous opinions as a result of the workshop's presentations?

14 Certainly did
29 Probably did
30 Maybe
26 Not at all

. Were your previous opinions confirmed or strengthened?

22 Very much
38 Quite a bit
27 Some but not much
9 Very little

7. Do you think the group accomplished anything as a result of the workshop's presentations?

39 It certainly did
48 It probably did
11 I doubt if it did
0 It did not

. Was there enough preparation for the workshop?

10 More than needed
62 All that was needed
17 Should have been more
5 Should have been much more

9. Was there enough opportunity for discussion?

3 Too much
39 All that was needed
41 Should have been more
15 Should have been much more

). Would the workshop have been better if some parts had been left out?

21 Certainly not
37 Maybe
27 Probably
19 Definitely

11. Did you find the social atmosphere of the workshop congenial and enjoyable?

41 Very much
38 Quite a bit
18 Some but not much
6 Very little

"I feel that the group was interested in the topics presented, however, there was not enough time for discussion. Maybe, we should have less topics for discussion next time."

"Activities should be varied--speakers' time should be limited. Speeches were too lengthy--more audience participation."

"My biggest cirticism is that most of what was said was repetitive for me. Possibly, the most important thing said was by Mrs. Chavez, who told of actually doing something to improve the curriculum in relating her class to the students. I feel that most of us are aware of what the problem is and we should do more than just talk about it. More important is to talk about solutions--what to do specifically and how to do it. Perhaps we should make it a point to do something concrete along these lines before the next meeting. At that time it might be more constructive and helpful to discuss these activities, their success or failure, etc."

"We need more of these types of workshops and in-training sessions."

"I felt the panel was too well prepared. I would have liked a more open discussion--maybe in smaller groupings."

"Caution must be taken that we don't influence teachers to categorize students instead of meeting each pupil as an individual entity."

"Similar workshops by more teacher involvement."

"Find someone who knows what applies to the topic, perhaps talk about specific cases."

"Longer lunch hour; smaller group discussions."

"I wish that teachers not interested would walk out instead of talking, reading the newspaper and making all kinds of noise for the teachers that go there with a positive attitude about the program. Instead one gets aggravated because of not being able to hear what's going on."

"Small groups should be formed to allow more discussion."

"Now that the problem has been identified, techniques should be developed to help solve the problem. I think the staff is receptive, but would like to be shown ways and methods of coping with it."

"We need actual demonstrations about techniques and materials that are recommended to be used."

"Small group discussions whatever issue, area, etc., being discussed usually results in at least more people participating (even if they don't agree with ideas being presented)."

"Sometime I'd like to see our similarities pointed out sharply instead of differences. Groupings seem too severe--people are individuals."

"Smaller groups with an enthusiastic knowledgeable leader and more time and opportunity for discussion."

"In my opinion the topic "cultural awareness" is definitely interesting and needs to be explored with respect to techniques and materials that bring about awareness in a positive way. From the cadre, the only one whom I felt offered any constructive experience, received through her workshop, was Mrs. Chavez. She told us what she was doing in putting her awareness to practice. The others shared experiences which are superficial and sounded more like a group of boyscouts telling their attentive parents and friends about a recent camp outing."

"Dr. Munoz talked about "the program" but never said what "the program" is or what "the program" has accomplished or failed to accomplish. What he told us I've heard in my educational foundations and educational philosophy courses."

"Miss McCarty interested me more from her fluency in oratory than with her list of facts, although I thought they were good reminders."

"The film I had seen before and thought it only periferally relevant."

"These so-called consultants seemed to have had more of a negative effect than a positive one. This I judge from talking to some of the people present. I could be wrong in my judgement since I didn't talk to all of them.

"I still contend that Leo Reano put his finger on the "plum", when he said, "The Indian students are as confused as you are." He may not have intended his statement to bare as profound a meaning as it did, but there it is."

"What we as teachers want is not to be told that there is a difference. We need methods of approach, techniques, and materials that have proven poistive in teaching culturally different students. Otherwise, we are left to fumble with trial and error, that is if we are interested in allowing for the differences. Some of us stick to the traditional methods and do more harm than good. Let's develop techniques and materials, test them and then apply them.

12. Do you have suggestions (about techniques, material, etc.) for improving future workshops?

"1. Films should be of better quality--the Mexican American was hard to follow. 2. Panel members should be better prepared to answer questions. 3. In explanation of #6 above, the understanding I have o this "cultural awarness" is a feeling of division rather than unification of our American culture. The big problem is that not one in this system has ever spelled out what the goal (objective) purpose of education in this tri-culture is supposed to be. It becomes immediatley obvious to people looking for jobs that we live in a scientific, technological world, and the proper preparation is needed to compete, succeed, and contribute in the society of America. In giving this training to our student, we "trespass" cultural lines. How do we keep from "trespassing" and at the same time offer our students the basic, adequate training to become successful, contributing American citizens? I think that training in cultural awarenes for our system is a great idea, and I feel that most mistakes we have made in the past will be corrected."

"There should be more opportunity for discussion from the floor."

"I feel a fine job was done."

"It seems that the people in the program enjoyed the training and are very much for the program. I don't feel that I learned much from it. One of the members in the panel gave what she had enjoyed most about the training, which was that she learned what the Spanish people looked like and what they ate. (I didn't find this so interes ing)."

"I'm not sure of how to improve the program. Perhaps more group participation by breaking up into groups."

"Arturo Sandoval was referred to as if he were someone famous. I don't know who he is."

"Perhaps smaller groups for discussion would have been helpful. The coffee pot ran out before the line of people did."

"More workshops of this sort are needed."

"What would be wrong with having a panel of Indian, Spanish, and Anglo outstanding and below average students in high school?"

"Begin now to tell the teachers specifically what to do to aid these young people."

"More reactions from teachers--a longer period for question and answer."

"Need to stress one culture at a time. Too much against the middle class Anglo culture. It is definitely going to effect the teacher moral."

"Divide into smaller groups and allow every body concerned, to participate."

"Present true facts. Subversion is shown everywhere. What we need is possible solutions."

"Try to keep from becoming repetitious--it tends to kill the spirit of the workshop. Try to get people who have specific suggestions to reach the goal we have set up since this summer."

"Rather than bring in "experts" our local people would present materials and approaches that would be more practical for us. I think we all realize this program is in experimental stage so we realize that in view of this, the program is a step in the right direction."

X

1. Cadre in-service - September 24, 1969
2. Summary of in-service

Workshop for Cadre Conducted by
Dr. Horacio Ulibarri

IN-SERVICE WORKSHOP FOR CADRE

September 24, 1969

TOPICS:

1. How to implement classroom program coordinating subject matter and cultural awareness.
2. Goals for teachers.

Consultant:
Dr. Horacio Ulibarri

SUMMARY OF IN-SERVICE WORKSHOP FOR CADRE

Conducted by Dr. Ulibarri

The members of the Title IV cadre involved in Culture Awareness for the Bernalillo Public Schools, the Director, Mr. Arnold Rael, and the Director of Instruction, Mr. Toby Salas, attended a half-day in-service session at the Central Office, Wednesday, September 24, 1969. This particular session was the first of three to be conducted by Dr. Horacio Ulibarri from the University of New Mexico, who has been enlisted as permanent consultant for such current system-wide programs as the Oral Language Program, directed by Mrs. Paula DeLong, as well as the Title IV program.

The three sessions directed by Dr. Ulibarri, to be held on the third Wednesday, September through November, are planned ostensibly to help individual teachers, via feedback from the members of the cadre on a building level, to implement a classroom program which will coordinate subject matter and cultural sensitivity; the idea, of course being, added meaningfulness to each student by adapting methods and materials, appropriate to the curriculum, to the student's frame of culture reference.

The primary aim set before the cadre by Dr. Ulibarri in the initial session, was to attempt to arrive at some understanding of the student as we should like him to be at the termination of our educational responsibilities. In other words, what is our goal for his behavior in order to better help him function within the scope of today's society when he can no longer rely on school security to determine, or to regulate, his behavior? Functional behavior must not be at the expense of the student or the value of his inherent culture.

Faced with the following hypothetical alternatives: relegating each to the rank of the middle class Anglo; rendering him one hundred per cent multi-cultural; or one hundred per cent culturally pluralistic, the final alternative appeared to be the most desirable, according to the consensus of the cadre. This choice implies the, perhaps idealistic, but hoped for ability for each person to be able to contribute from the worth of his own culture, as well as to create in him the desire to be select, and accept as his, from aspects of the other two available cultures.

It was discussed that "success", with all the personal ramifications, entails both job success, since it may be said that "man is his ward", and the maintenance of a mental, or intellectual fulfillment. Job success, however, is by necessity, likewise subdivided according to the many roles played by each individual.

The awareness of numerous facotrs which contribute toward the varying degrees of success, led, subsequently, to the use of role-playing in the classroom in order to determine: what, to each spells success; what, to each, represents the reward by which success can be reinforced. There are those students for whom grade recognition provides sufficient challenge and to whom an "A" is the appropriate sign of reward. There are others for whom a smile, a wink, or a pat on the head affords greater satisfaction.

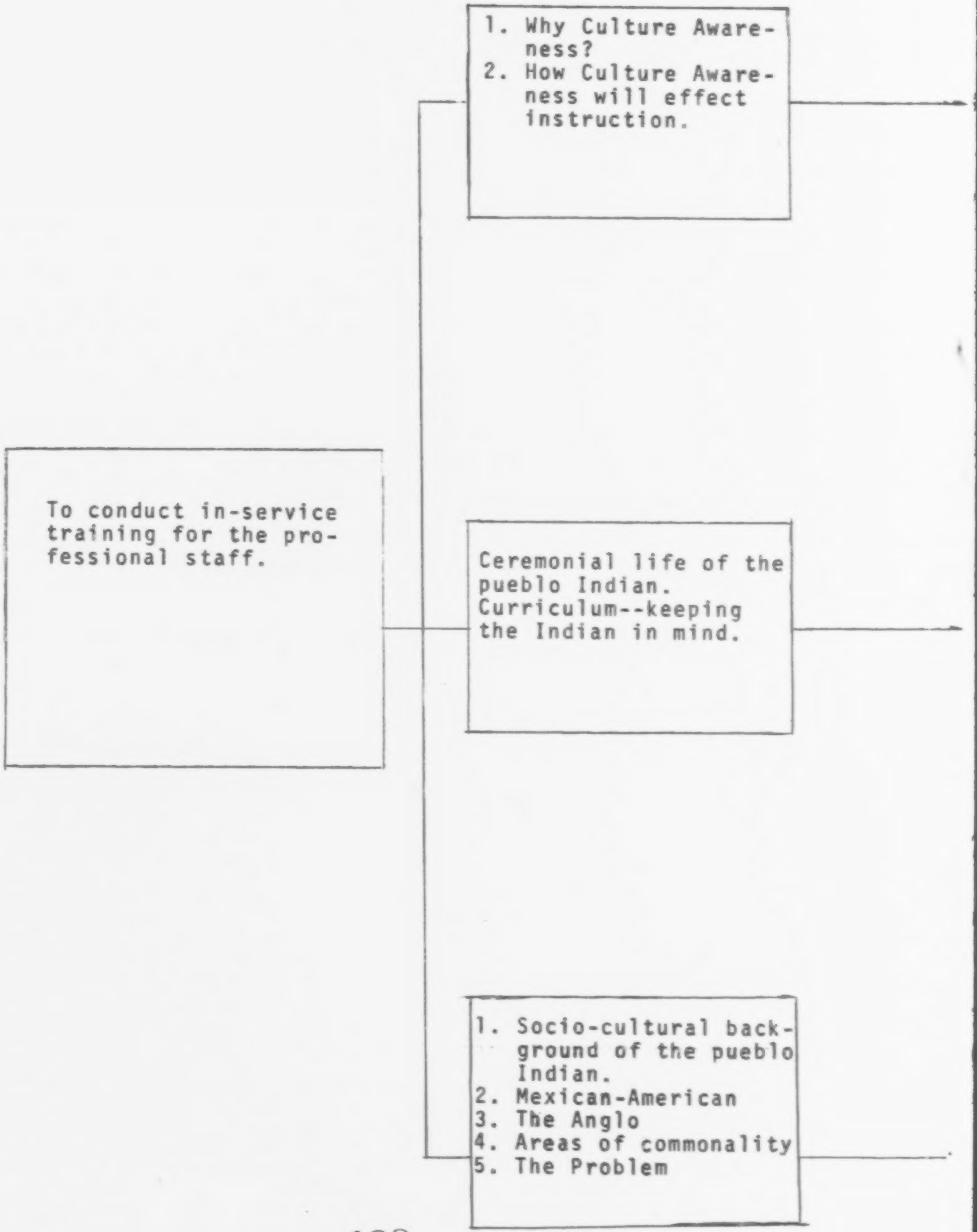
The cadre were left with much to think about and with the invited challenge by Dr. Ulibarri to work toward group isolation situations within the classrooms, in an effort to group students according to preparation for a lead-off discussion at the second session, to be held Wednesday, October 15, 1969.

XI

1. Objectives for October, November, December, February, and March workshops.
2. Consultants hired for these workshops.
3. Amount paid and hours worked by consultants.

OBJECTIVE
COLUMN "A"

EXPANSION OF OBJECTIVE
COLUMN "B"



To conduct in-service training for the professional staff.

1. Why Culture Awareness?
2. How Culture Awareness will effect instruction.

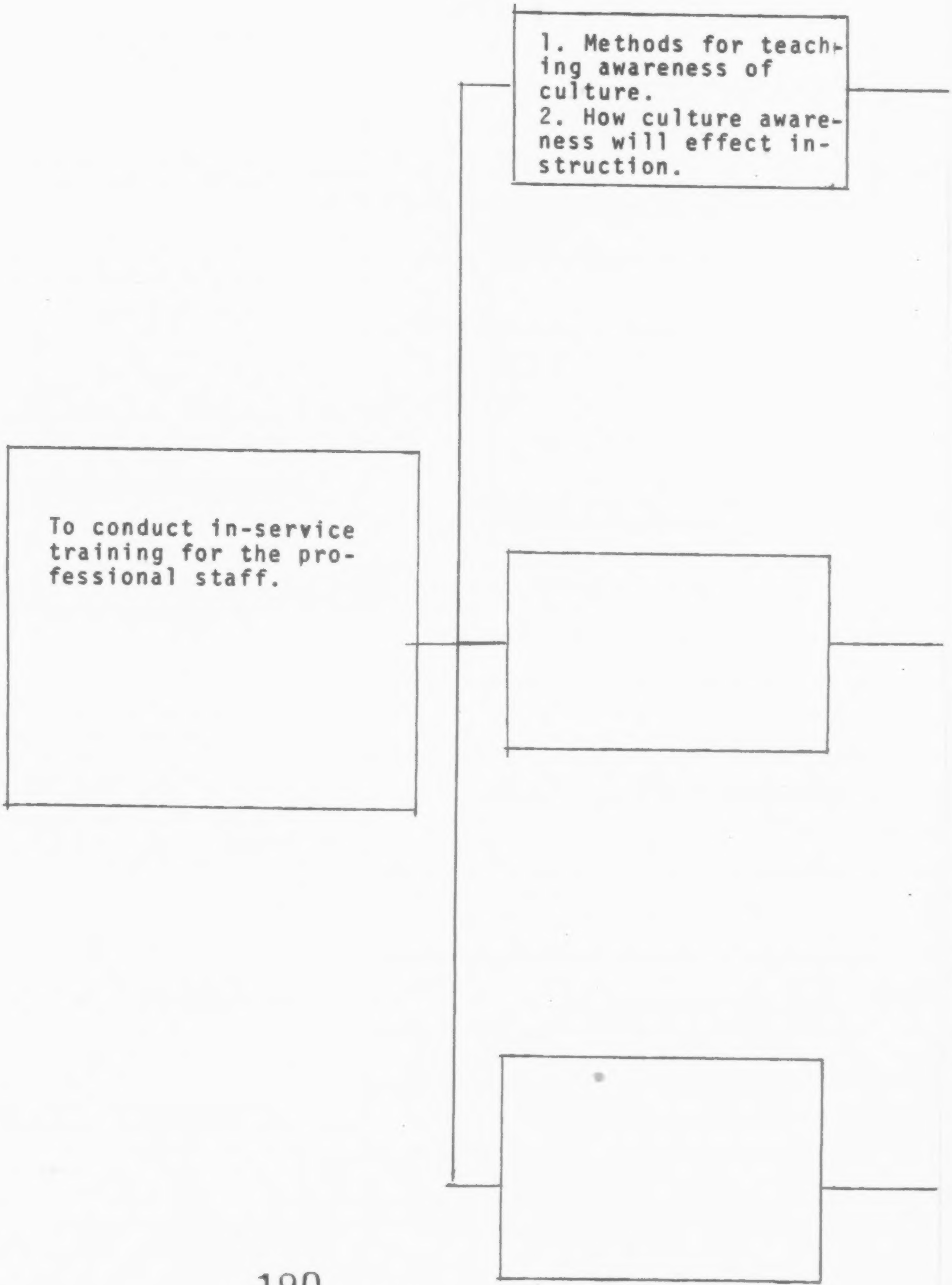
Ceremonial life of the pueblo Indian.
Curriculum--keeping the Indian in mind.

1. Socio-cultural background of the pueblo Indian.
2. Mexican-American
3. The Anglo
4. Areas of commonality
5. The Problem

CONSULTANTS TO BE UTILIZED FOR REACHING OBJECTIVE COLUMN "C"	ESTIMATE OF TIME CONLSULTANT WILL BE UTILIZED
Toby L. Salas Director of Instruction	Free
Juanita Cata University of New Mexico	$50.00
Dr. Gil Merkx	$100.00 1 1/2 days
Dr. Horacio Ulibarri	$200.00 2 1/2 days
Dr. Allen Kite	$100.00 1 1/2 days

OBJECTIVE
COLUMN "A"

EXPANSION OF OBJECTIVE
COLUMN "B"



To conduct in-service training for the professional staff.

1. Methods for teaching awareness of culture.
2. How culture awareness will effect instruction.

CONSULTANTS TO BE UTILIZED FOR REACHING OBJECTIVE COLUMN "C"	ESTIMATE OF TIME CONSULTANT WILL BE UTILIZED
Dr. Leo Munoz University of New Mexico	$50.00 3/4 day
Dr. Al Valencia SWCEL	$50.00 3/4 day

CULTURE AWARNESS WORKSHOP

October 6-9, 1969

October 6 - 8:00-11:30

Topics: Why Culture Awareness----------------------Toby L. Salas-
Socio-cultural background of the Pueblo Indian------------------------------Dr. Allan Kite

October 6 - 12:30-3:00

Topics: Ceremonial life of the pueblo Indian--------Juanita Cata
Curriculum--keeping the Indian in mind------Juanita Cata

October 7 - 8:00-11:00

Socio-cultural background of the Anglo--------------Dr. Gil Merkx

11:00-12:00

Socio-cultural background of the Mexican American-------------------------------------Dr. Horacio Ulibarri

October 7 - 1:00-2:00

Continuation of socio-cultural background of the Mexican American

2:00-5:00 p.m.

T Sessions--Camille McRae

October 8 - 8:00-11:30

T Sessions--Camille McRae

October 8 - 12:30-5:00

T Sessions--Camille McRae

October 9- 8:00-11:30

Methods for teaching awareness of culture-----------Dr. Leo Munoz

October 9 - 12:30-3:00

Culture Awarness - implementing school curriculum----Dr. Valencia

Workshop Evaluation---------------------------------Arnold Rael

EVALUATION OF FOUR DAY CULTURAL AWARENESS WORKSHOP

In your evaluation of this workshop, we would like for you to keep in mind if it helped you become more culturally aware of the students you teach; has it made you aware of your relationship with other people? Did it help you grow professionally?

GROUP I

Impression of the Speakers

Dr. Kite - Excellent presentation which conveys great interest, enthusiasm and personal feelings.

Miss Cata's subject was the ceremonial life. However, she overlapped Dr. Kite's subject matter and spent more on methods and audio-visuals rather than ceremonial life. Seemed to steer all around ceremonials.

Perhaps a local Indian such as Joe Sando for an overall general presentation of ceremonial life.

The T Sessions:

Were of great value in developing group unity and friendship and promotion of inter-school cohesiveness.

The session on Wednesday was perhaps too long a stretch without sufficient number of breaks. Smaller overall groups--seven or so would be more effective perhaps.

The program is very valuable to new staff members as well as old.

Physical Environment

The room is very uncomfortable, stuffy, poorly lit, unfriendly and somewhat inhibiting. A more pleasant, comfortable room would be much more congenial and result in a much more profitable series.

Possibly, Title IV might release more funds for smaller T sessions if the resource people were utilized by larger groups. This would ultimately save money by not needing to have resource people come as frequently.

In conclusion, our panel was of unanimous opinion that the topics remain unchanged, that the complete couse was exceptionally worthwhile and beneficial.

GROUP II

Clarification and understanding of religious customs made us aware of different cultures which determine our student's values. Now we will be more effective teachers and better meet the needs of our students.

Our curriculum needs to be revised to meet the needs of our multi-ethnic groups. We realized that regardless of instructional level, all teachers have some of the same problems. We need (as teachers), to change to meet the needs of the technological age in which we live and to prepare our students to take their places in this society.

We realize that we all have probelms--personal, professional and social. By understanding we can tolerate and face up to these problems.

We all felt the "T" groups gave an opportunity to exchange ideas. They helped us to learn to express opinions and feelings.

GROUP III

The group agreed in general that these four days have been of great educational value. Also of great personal value.

T Sessions - The group felt that it helped in getting to know teachers in different fields and levels. Also they helped in understanding of individuals and in understanding our families and students.

As Anglos and Mexican Americans, we felt that we gained understanding of feelings about the "other" group. Some ideas were confirmed or brought back to mind.

We learned more about all three cultures. We learned the differences and because we saw differences, we also could see the sameness in people.

Speakers - There was repetition between Dr. Kite and Juanita Cata.

Dr. Merkx didn't seem to get deep into Anglo feelings or ideas. He spoke to the group on what he thought the group wanted to hear. He wasn't familiar with ocal facts but had many good ideas. Actually he was very stimulating and interesting.

Environment - A less lecture type atmosphere would be more desirable. (Carpet, soft chairs, etc.) There was a friendly atmosphere and became warmer as time went on.

Suggestions - Start at 8:30 A.M., school hours. We felt the students lost educational time because of the absence of their teachers. It was suggested that children be excused and time be alloted outside of school time or in the school calendar. Speakers could be rotated among small groups of teachers.

OFFICE OF THE SUPERINTENDENT
DIVISION OF INSTRUCTION
BERNALILLO PUBLIC SCHOOLS
BERNALILLO, NEW MEXICO
October 10, 1969

MEMO #5

TO: All Principals and Coordinators

FROM: Arnold J. Rael, Director of Title IV

SUBJECT: Personnel who have completed Cultural Awareness Workshop.

The following list of certified personnel of the Bernalillo Public Schools have completed a four-day in-service Cultural Awareness program.

Raymond F. Sisneros
Ernest Karnes
John I. Mondragon
Kolleen Weyer
Francis Roman
Merrill A. Moore
Charles G. Smith, Jr.
Ralph J. Martinez
Marsha L. Luxford
Iris Cogdill
Elodia Valdez
Genoveva R. Casaus
Marie Montano
Frances Baca
Carmelita Walch
Henry O. Sanchez
Vincent Turietta

AJR:em

IN-SERVICE WORKSHOP FOR
CADRE

October 15, 1969

PLACE: Central office conference room

TIME: 8:30 - 11:30

TOPICS:

1. How to implement classroom program coordinating subject matter and cultural awareness.

2. Goals for teachers.

Consultant:

Dr. Horacio Ulibarri

CADRE IN-SERVICE
October 15, 1969

On October 15, an in-service meeting was held at the central office. The meeting was attended by the administrative council and members of the cadre.

Mr. Salas opened the meeting by pointing out the need for changing should come from the classroom teachers.

Dr. Olivero was the consultant and his topic was curriculum development. He started out by stating that if we want to change our curriculum we must be willing to change not only our course content, but also the function of the teachers, the function and arrangement of classes and classrooms, as well as the general attitude held by many people concerning the learning process.

A summary of Dr. Olivero's presentation follows:

Our present system makes many false assumptions among which are:

1. All students are capable of attaining equal levels of academic and social achievement.
2. Covering the book or subject area is the primary and only purpose.
3. Students are more alike than different in ability.
4. All students learn more effectively by the same method.
5. All students had similar social experiences and academic accomplishments.
6. All students have the same needs.

Many of the things that we teach are irrelevant. Many times we teach to recall facts that are in no way useful to the student, and if he doesn't learn these irrelevant facts we brand him a failure. Factors such as differences in abilities, culture needs and interests must be considered in teaching. We assume that all students have attained the same level of mental and emotional growth during one year in school. Very few attempts are made to go back and pick up a student where he left off the previous year.

Some of the problems that are encountered in developing curriculum are:

1. Quality control - (who is responsible for what?)
2. Dissemination of information. Lack of communication is a basic problem especially when schools are widely separated. There is a real need to keep well informed as to what is going on throughout the system.
3. Climate for change lacking.
4. Untrained and incompetent teachers. Teachers must be committed to the new program and competent to carry out new responsibilities.
5. Tagging all bases is difficult. Teachers are involved in too many activities making it impossible to do a good, thorough, in-depth job in any area.
6. Year-by-year funding mitigates against articulation and continuity of program. Development in one area of the program might start and then because of lack of funds might be terminated before it is carried on to its completion.
7. Procedure for pulling together scare resources are very fuzzy. Needed resources are sometimes unknown or unavailable.

The following procedure can be used for assessing readiness for new approach:

1. Awareness (of problem)
2. Information (obtain information regarding alternatives)
3. Assessment (of what we have)
4. Adoption (of ideas)
5. Pilot (conduct a pilot program to see if these ideas work)
6. Institutionalization (if ideas or the new program works, make it functional)

A good curriculum is concerned with the following:

1. Diagnostic Testing - (One way of doing this is to give the end-of-the-unit test at the beginning of the unit to get an idea of how much the students know about the subject. Those students that do well on the test may be used as helpers. They could work with the students that need more help.)

2. Statement of Objectives - (A great deal of our teaching has to do with objectives in the very primary level of the cognitive domain, mainly the acquisition of facts. Some teachers do have objectives pertaining to the psychomotor, and very few have objectives on the effective domain. More work needs to be done in the area of objectives. Two instruments used for evaluation of effective objectives are LIKERT and TOICS.)

3. Cultural Relevancy - (Teaching what is meaninful to the different culture serviced by the school.)

4. Methodological changes - (Students have a very short attention span, therefore, a great variety of learning experiences should be provided. Many different methods must be employed.)

5. Appropriate Evaluation - (Our tests should be designed to test what we want them to test. Oral tests should be used sometimes especially with a child that has a reading or writing problem.)

The following are criteria for evaluating on educational product:

1. Statement of Objectives
2. Criterion Measure
3. Instruction Components
4. Student Pre-requisite
5. Teacher Pre-requisite
6. Reliability of Effect
7. Time - How much time?
8. Cost - Can it be afforded?
9. Cost Effectiveness - Is it worth the money?

CULTURE AWARENESS
WORKSHOP

Place: Vocational Complex All Purpose Room

Cadre in Charge: Cecilia Rinaldi
Elena Gallegos

November 10 - 8:30-8:45 **Consultants**

Why Culture Awareness----------------------------------Toby L. Salas

8:45 - 4:30

T Sessions--Mary Harrison

November 11 - 8:30-12:00

T Sessions--Mary Harrison

1:00-3:00

Socio-Cultural Background of the Pueblo Indian-------Dr. Allan Kite

November 12 - 8:30-10:00

Ceremonial Life of the Pueblo Indian-------------------Juanita Cata
Curriculum--keeping the Indian in mind-----------------Juanita Cata

10:15 - 12:00

Socio-Cultural Background of the Mexican American------Dr. Ulibarri

1:00 - 2:00

Continuation of Socio-Cultural Background of the Mexican American---------------------------------------Dr. Ulibarri

2:15 - 4:00

Socio-Cultural Background of the Anglo------------Dr. Gilbert Merkx

November 13 - 8:30-11:30

Methods for Teaching Awareness of Culture-------------Dr. Leo Munoz

12:30 - 2:30

Culture Awareness--Implementing School Curriculum---Dr. Al Valencia

2:30 - 3:00

Group Evaluation of Workshop--------------------------Arnold J. Rael

The preceding evaluation form was used at the workshop of November 10-13, 1969

The following are the results of the twenty-two people who attended the workshop. These results are in order with the exception of question #5, where they offer suggestions for improvement of similar programs.

1. Program	POOR	ADEQUATE	GOOD	VERY GOOD	OUTSTANDING
a. Content			6	13	3
b. Presentation		1	6	14	1
c. Practicality		3	8	11	
d. Speakers			4	18	
e. Professionalism			5	17	
f. Total Value To You		2	4	12	4

2. Most beneficial aspect of workshop:

   a. Dr. Munoz
   b. T Sessions
   c. Student panel

3. Weakest part of the program:

   a. Juanita Cata
   b. Dr. Ulibarri
   c. Mex. Am. & Am. Indian lecture

4. The workshop was:
   (19) Better than I expected it to be.
   (2) About as good as I expected it to be.
   ( ) Less valuable than I expected it to be.

5. Suggestions, if any, for improvement of programs like this:

"I could add little to improve this very valuable workshop. A dialogue with secondary level Pueblo children would have been very beneficial to me. I would like to hear thier hopes and frustrations concerning their past elementary experiences as well as suggestions they might have for improvement of the school."

"The only way I can see is if one could pre-condition all of the participants to participate to the maximum of their abilities and capacities. Some participants were rather frigid and not very receptive to the excellent opportunities of broadening their intellectual background."

"Give Mr. Munoz an opportunity to expand or expound on curriculum improvement. I would put the training sessions last. I also feel that too much emphasis is put on how terrible the "gringo" or Anglo society is, and I feel that is not the question or problem, but how we can better serve our youth."

"Instead of speakers who use Navajos as illustrations constantly, I feel as director you can find many speakers who know the pueblo Indians. Too many bias speakers of Navajo culture. Strong weakness was of the Mexican American from our locality as to its culture."

"I feel if I remember correctly a couple of years back there were questionaires asking about "teaching of culturally different children," and at that time I was concerned with improving the classroom environment so that learning could take place. I don't feel "if this workshop" was supposed to accomplish this, that it did. The speakers labored over aspects that we have heard, experienced and come up against a group and as individuals.

There still has not been a clearing of the air concerning our role as teachers in the curriculum area in this system, or just how all that "mumble-jumble" will strengthen the teaching phases of our schools.

I would like to have specific authorities and resource people who have been working with the culturally-disadvantaged child in the state to "show and tell" what progresses and successes they have had in approaching the problem in dealing with the children so that there might be some transference of information that could be helpful, instead of college oriented people expounding on their doctorate disertations."

"I would like to suggest for the next workshop not to schedule it for such long hours. Even though I enjoyed it immensely, I found it very tiresome."

"Better grouping procedures. For example, in the group we had a husband and wife team, two sisters, and a very strong clique from Santo Domingo. This tended to affect the group. Nevertheless, it was an excellent workshop."

"More and Longer."

OFFICE OF THE SUPERINTENDENT
DIVISION OF INSTRUCTION
BERNALILLO PUBLIC SCHOOLS
BERNALILLO, NEW MEXICO
November 14, 1969

MEMO #8

TO: All Principals and Coordinators

FROM: Arnold J. Rael, Title IV Director

SUBJECT: Personnel who have completed the Culture Awareness workshop.

The following list of certified personnel from the Bernalillo Public Schools have completed a four-day in-service Culture Awareness workshop (November 10-13).

Sofia Lucero
Lillian Sanchez
Marcia Gurule
Dolores Duran
Lillian Sotel
Rupertita Lucero
Aaron Duran
Jane Burdick
Joseph Halloran
Margaret Freeman
Orlando Lucero
Nat Chavez
Charles Morrow
Carolyn Lucero
David Shapiro
Lincoln Thomson
Corinne Valerio
Yvonne O'Malley
Octaviano Garcia
Louis Buenaventa
Cecil Gleason
Ken Wood

AJR:em

CULTURE AWARENESS WORKSHOP

Place: Vocational Complex All Purpose Room

Cadre in Charge: Leo Reano
Sue Charles

December 9, 1969 - 8:30-8:45

Consultants

Why Culture Awareness---Toby L. Salas

8:45 - 4:30

T Sessions---Mary Harrison

December 10 - 8:30-12:00

T Sessions---Mary Harrison

1:00-3:00

Socio-Cultural Background of the Pueblo Indian------------Dr. Allan Kite

December 11 - 8:30-10:00

Ceremonial Life of the Pueblo Indian
Curriculum--keeping the Indian in mind---------------------Juanita Cata

10:15 - 11:45

Problems Indians are meeting in education---------------------Joe Sando

12:30-2:00

Continuation of Socio-Cultural Background of the Mexican American

Dr. Ulibarri

2:15 - 4:00

Socio-Cultural Background of the Anglo-----------------Dr. Gilbert Merkx

December 12 - 8:30-10:30

Methods for Teaching Awareness of Culture-----------------Dr. Leo Munoz

10:30 - 11:30

Panel of Students------------------------------------High School Students

12:30 - 3:00

Culture Awareness Implementing School Curriculum---------Dr. Al Valencia

Group Evaluation of Workshop-----------------------------Arnold J. Rael

EVALUATION OF CULTURE AWARENESS WORKSHOP

We invite you to evaluate this workshop by answering any or all of the questions below. Please feel free to pass over any points which you do not wish to respond to.

1. Program	POOR	ADEQUATE	GOOD	VERY GOOD	OUTSTANDING
A. Content			7	11	3
B. Presentation		2	4	12	2
C. Practicality		4	6	9	1
D. Speakers:					
1. Mary Harrison		2	4	4	4
2. Dr. Kite	1	1	2	4	2
3. Juanita Cata	1	3	6	4	1
4. Joe Sando		2	2	8	3
5. Dr. Ulibarri	1	1	6	4	2
6. Dr. Merkx	2		4	1	5
7. Dr. Munoz		4	6	3	2
8. Dr. Dominguez	3	2	6	1	1
E. Professionalism			7	10	3
F. Total Value To You		1	3	9	4

2. The Workshop was:
(17) Better than I expected it to be.
(3) About as good as I expected it to be.
(1) Less valuable than I expected it to be.

3. Will you recommend this workshop to a colleague for future attendance?

Yes 21 No 0

SUMMARY OF CADRE IN-SERVICE

Conducted by:
Dr. Horacio Ulibarri

The November in-service meeting for the cadre was held on the 19th at the central office. Dr. Hawkins was present at this meeting.

Arnold Rael opened the meeting by bringing up for discussion the program for the January 30, in-service meeting to be held for the entire school district. We decided to keep the morning part of the meeting the same as was presented at our last meeting. For the afternoon program it was decided to break up the teachers into two groups: elementary and secondary teachers. The guest speakers for the secondary teachers will be Dr. Aragon and Dr. Ulibarri. For the elementary group, Dr. Gonzales and Lucy Ulibarri will conduct the meeting.

The next item on the agenda was to plan our work for the next three workshops. After some discussion, it was decided to work on setting up procedures for curriculum development. This work must involve community and pueblo people as well as the teachers and university consultants.

One suggestion was to conduct a one day workshop for pueblo and community members to inform them of our present program and get suggestions from them concerning curriculum development. Such workshops could be held next year.

Dr. Ulibarri was the guest consultant for this meeting. His presentation dealt with providing us with a frame of reference concerning the three cultures.

He stated that in human relations there are negative and positive aspects. The negative elements are fear, discrimination and toleration. On the positive side are understanding, respect love for our fellowmen. He elaborate on each of these elements.

To belong to a culture means that a person must know the behavioral patterns, the use of artifacts, the values and language of that culture. Also he should have an emotional committment to that way of life. Disocialization occurs when a person looses his emotional committment and resocialization occurs when a person becomes culturally aware.

The home is the greatest socialization agency because it teaches a value and shows how to use this value. Reinforcement is immediate.

Role
Value > Reinforce

In school we, as teachers, verbalize values for roles that students are going to play in society, but in our present school system these roles cannot be brought into the realm of the school.

Dr. Ulibarri finished his presentation by discussing the four steps involved in acculturation. The steps are complete disorientation, over compensation, cultural regression and bi-culturalism.

CADRE IN-SERVICE
November 19, 1969

AGENDA

PLACE: Central office conference room

TIME: 8:30-11:30

1. Inform cadre to report to principals on month cadre in-service.
2. Inform cadre about Title IV article written for the New Mexico School Review, and Nation's Schools magazine.
3. Talk with the cadre on plans for the next three cadre in-service workshops.
4. Discuss the January 30 in-service workshop.
5. Dr. Ulibarri - Consultant for in-service.
6. Toby L. Salas - information

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OFFICE OF THE SUPERINTENDENT
DIVISION OF INSTRUCTION
BERNALILLO PUBLIC SCHOOLS
BERNALILLO, NEW MEXICO
November 21, 1969

MEMO #9

TO: The Administrative Council and Cadre

FROM: Arnold Rael, Title IV Director

SUBJECT: Cadre in-service.

The cadre met on November 19, 1969, for a half day in-service on Culture Awareness. The following, for your information, is the agenda of that in-service.

AGENDA

1. Inform the cadre to report to principals on monthly cadre in-services.
2. Inform cadre about Title IV article written for the New Mexico School Review, and Nation's Schools.
3. Talk with the cadre on plans for the next three cadre in-service workshops.
4. Discuss the January 30th in-service workshop.
5. Dr. Ulibarri, consultant for in-service.
6. Toby L. Salas - information.

Also attached to this memo is the summary of the in-service.

AJR:em

4. Suggestions, if any, for improvement of programs like this:

"I do feel that the workshop is an opening stream in new educational ideas, therefore, more disucssions would terminate better results. We should have model examples of new techniques and the instructor can select what is best suitable for his curricula."

"Emphasize T sessions provided Mary Harrison or a similarly qualified person with some orientation can be secured. Student panels should be developed from high school to review their whole educational experience and be prepared to speak; these panels might well be developed in classes at B.H.S. to reflect student's views and concepts. A panel of Indian leaders might prove valuable. Also, a panel from non-Indian areas of the district might prove useful. Many of the speakers were poorly prepared; for example, Dr. Dominguez was apparently reading from an excellent paper which he couldn't read well. Juanita Cata repeated information furnished by others. Further, her information seemed the result of reading which was based on little experience. The most provocative person was Mary Harrison followed by Gilbert Merkx.

More carefully trained student panels and adult panels reflecting shades of thought in the district would add to the workshop. If the workshop is held early in the year, profit would be gained from visiting many of the areas in the district."

"The speakers should meet before presenting their material. This would eliminate repetition. Also, the T sessions are extremely valuable, perhaps instruction for class use could be included.

So much of the workshop was irrelevant; more practical relationships could be made between the subject lectured on and the classroom. For example; Juanita Cata's lecture was fascinating but I have Pueblo Indian students no Navajo. Much of her lecture can be applied to the classroom but a pueblo Indian expert should be brought in."

"I would hope to hear more lectures on the psychological make-up of Indian and Spanish people. (It seemed to me that nearly all the information we obtained could be applied to any ethnic group anywhere)."

"More sessions of this nature at beginning of the school term. One hour credit of college work should be allowed for this one week workshop."

"More in-depth T sessions, fewer lectures, but on a higher level of sophistication. I believe most participants were already aware of much of the factual material presented, but we needed more analysis."

"More initiation of the speakers into special problems encountered in own schools would make the sessions more relevant to me."

"More interviews with people involved in bi-cultural situations eg. university students, community leaders, etc, not necessarily professors."

"Change speakers if some others are available."

"More workshops of this type, more often! Panel of students from lower grades and of lower socio-economic status."

"Plan for a little shorter sessions with more time for discussions."

"Let's now move to the actual classroom situation."

OFFICE OF THE SUPERINTENDENT
DIVISION OF INSTRUCTION
BERNALILLO PUBLIC SCHOOLS
BERNALILLO, NEW MEXICO
December 15, 1969

MEMO #11

TO: All Principals and Coordinators

FROM: Arnold J. Rael, Title IV Director

SUBJECT: Personnel who have completed the Culture Awareness Workshop.

The following list of certified personnel from the Bernalillo Public Schools have completed a four-day in-service Culture Awareness workshop (December 9-12).

Minter Wood
Alfonso Lucero
Danny Williams
Manuel Toledo
Arthur Bevins
Manuel Gonzales
Marcelino Baca
Elizabeth Martinez
Luz Gandert
Anthony Cicenia
Paula Garcia
Rena McMahon

Leon Fuemmeler
Jesse Sanchez
Raymond Gonzales
Mary Helen McMinn
Floyd Maes
Ada Lewis
Deanna Olson
Joe Martinez
Elaine Goldberg
Barbara Abousleman
Mary Poorman
Ida Aragon

AJR:em

OFFICE OF THE SUPERINTENDENT
DIVISION OF INSTRUCTION
BERNALILLO PUBLIC SCHOOLS
BERNALILLO, NEW MEXICO
January 8, 1970

MEMO #12

TO: Administrative Council and Cadre

FROM: Arnold J. Rael, Title IV Director

SUBJECT: Cadre In-service

The monthly cadre in-service meeting will be held on January 21, 1970, at 8:30 A.M. in the conference room of the Central Office.

Principals, please make arrangements so that there will be no conflict for the Cadre on this day.

Attached to this memo is the summary of the December 28th Cadre in-service. Look it over carefully and if there are any questions pertaining to the summary, I will gladly answer them at the next Administrative Council meeting, or at the Cadre in-service meeting of January 21, 1970.

AJR:em

SUMMARY OF CADRE MEETING

Mr. Rael opened the meeting by bringing the agenda for the January 30th workshop up for discussion. He explained the agenda and told the cadre to discuss it with the teachers at their respective buildings at the next faculty meeting.

The consultant, Dr. Ulibarri, started his presentation by listing the steps involved in curriculum development. He followed the same steps presented by Dr. Olivero at one of our previous meetings. In addition to this, Dr. Ulibarri presented in detail the procedure that must be followed if curriculum change is to be meaningful. This procedure is explained as follows:

STUDY CONCEPT

At this primary stage many questions must be answered. What is curriculum development? What is the relationship of curriculum to the communities? Are we providing equality of educational opportunity for all of our children? To answer these questions we must study children and find out whether they are achieving to their maximum potential. Taking national norms we should consider several factors. Among which are: number of students entering college; number of students graduating from high school; drop-out rate; achievement levels, and achievment rates. When these factors are considered and evaluated we will be able to determine whether our present curriculum is doing the job of preparing our students for roles in society.

If the results of the evaluations show that there is need for curriculum change then the next step is the preliminary assessment of needs. Next comes preliminary internal legitimation. This means that we must convince the administration, Board of Education and community of the need for curriculum change. We must present all evaluation achievement levels, etc. We must show what the picture is and justify the need for the change.

If we are successful in selling this to the administration, Board of Education and the community, then we need to have a community survey. Some of the factors to be considered in this survey should be:

1. Historic Setting
2. Social Setting
   Population characteristics, age groups, ethnic groups and the cultural setting of each group.
3. Inter-relationships of communities and pueblos
   Occupation, incomes, educational attainment levels of parents, etc.
4. Population Mobility
   How many people go out of the community to work. This has an impact on the growth and development of the children involved.

5. Housing
   In relation to curriculum this has an important impact. If too many live in one house then very little homework should be given.

6. Religious Life of Community or Pueblo

   This has a tremendous effect on the relationships of parents with schools.

7. Private health and Welfare
   We should have a list of welfare agencies and the services provided by them.

8. Organizations in the Community

9. Inter-Group Relations
   Relations of minority and majority groups and patterns of discrimination.

It is suggested that the Department of Sociology make the complete survey for the communities and pueblos in the Bernalillo Public Schools. Money must be made available for this purpose. The data collected must be analized and an assessment of the resources made.

The thrust of the program must be determined. What kind of a program do we want? Needs must be diagnosed in terms of objectives. Once this is done we must have some feedback which is really a re-evaluation.

Specific behavioral objectives must be formulated from grades 1-12. Immediately after this must come the selection of personnel and selection of materials.

A strong pilot program is the next step. This program should be carried out for a period of 2 to 3 years, and should include representative elements of all that is met in the total system. No extra resources should be used, only the resources that are going to be commonly available during the entire program. This program should be started with a pre-test and finished with a post-test. However, we should have a type of evaluation that is continuous throughout the entire program.

The objectives, program, personnel and materials should be re-defined as the program progresses. Objectives that were found to be good should be reinforced, those that need to be changed should be changed, and those that should be thrown out should be thrown out.

A good public relations program must be carried on all of the time, not only to inform the community but to ask for their help when needed. Both positive and negative aspects should be reported.

This was the extent of Dr. Ulibarri's presentation.

Mr. Salas asked the group to plan with their principals the cultural activity day which will be on January 6th. At this time the pueblos are having a cultural activity. The pueblo students are not to be marked absent. Some teachers from all of the buildings will be going to the pueblos to join them in their celebration of this activity.

On November 18, 1969, through the cooperation of the Title IV Office and the Office of the Director of Instruction, the teachers of the Bernalillo Public Schools, were polled as to how many would enroll in a credit course in Education Sociology and Children's Literature. These courses were to be offered by the University of New Mexico and teachers taking it were to get three hours credit. Dr. Ulibarri was to conduct the Education Sociology course, and Mrs. Ulibarri was to teach the Children's Literature class. Both courses were to be offered in conjunction with the district's philosophy of culture awareness. The units of the courses were to be closely tied in with the cultural background of the students of the Bernalillo Public Schools.

Out of 147 professional personnel of the Bernalillo Public Schools, 72 people signed up for this course. The first class was conducted on December 3, 1969, and all the teachers were informed that these classes were being offered to coincide with the Title IV project of the Culture Awareness. All the teachers there were very enthused. The Superintendent was present with several other administrators. At this time the Director of Title IV informed the teachers that if the Title IV budget could afford it that they would be reimbursed for participating in these classes since this was tied in with the Title IV project.

The Director of Instruction informed them that besides keeping up with the Culture Awareness Program, that the credits earned by the teachers in these classes could be used towards a higher degree either for their M.A. or EDS. The response was overwhelmingly enthusiastic.

CULTURE AWARENESS SYSTEM-WIDE
IN-SERVICE WORKSHOP
January 30, 1969

PLACE: Bernalillo High School Auditorium

TIME: 9:00 - 3:30

9:00 - 10:00

Pledge of Allegiance------------------------------------Rosemary Paez
Cadre

Mistress of Ceremonies------------------------------------Sue Charles
Cadre

Welcome--Arnold J. Rael
Director of Title IV

Opening Address--Toby L. Salas
Administrative Associate

Curriculum Innovations---------------------------------Dr. James Olivero
Consultant

10:00 - 10:30 Coffee Break

10:30 - 11:15

Continuation of Curriculum Innovations-------------Dr. James Olivero

11:15 - 11:45

Question and Answer Session

11:45 - 1:15 Lunch

Secondary Teachers

Place: High School Auditorium

1:15 - 3:30

Three men of the Southwest---------------------------Dr. John Aragon

Discussion---Dr. John Aragon
Dr. Ulibarri

Elementary Teachers

Place: High School Cafeteria

1:15 - 3:30

Reading for the Culturally Disadvantaged----------Dr. Dolores Gonzales

Techniques of Teaching English as a Second Language-------------------------------------Mariluci Ulibarri

Cadre Division

Secondary

Joaquin Montoya
Virginia Chavez
Cecilia Rinaldi
Elizabeth Ashe
Leo Reano
Dan Trujillo

Elementary

Sue Charles
Rosemary Paez
Erlinda Baca
Elena Gallegos

The second all-system in-service workshop for the Bernalillo Public Schools, sponsored by the Culture Awareness Program under Title IV was conducted Friday, January 30, 1970. Mrs. Sue Charles served as Mistress of Ceremonies and introduced the speakers for both morning and afternoon sessions. In addition to the staff members, the workshop was attended by five members of the Bernalillo Baord of Education: Mr. Tom Montoya, Chairman; Mr. Rueben Montoya, Mr. Joe Zimmerly, Miss Rebecca Baca, and Mrs. Inez Gabaldon.

The morning session was a dynamic, entertaining and informational one, conducted by Dr. James Olivero. who pointed out most emphatically, why a teacher's job is such a difficult one to define on the back of a Campbell's soup can label. A teacher is not just a teacher--as a rose is a rose, but may perform as any one, or all of the following: counselor, scholar, doctor, parent-figure, clerk, buffer, interpreter, and as the nebulous, all-encompassing "facilitator." If we sometimes fail to do the best job, it may be we are simply attempting to function under the wrong label.

Dr. Olivero pointed out the necessity for determining the proper thrust of our program. He proffered such suggestions as the administration of a pre-test for evaluation, rather than a post test for punishment; a greater variety of educational techniques; more emphasis on stimulating inquiry rather than rote memorization; wider evaluation of behaviors; and more promotion of self-evaluation as opposed to that done by the teacher only. There are innumerable methods by which learning may take place, and it is that variety which ought to be used to the best advantage.

In view of the fact that the Bernalillo Public Schools are in the process of being directed toward curriculum change and/or revision, Dr. Olivero's advice, that curriculum concerns many things other than materials, should certainly weigh heavily in future thinking. He points out that curriculum implies; diagnostic testing; statements of objectives; cultural relevancy; methodological changes; and appropriate evaluations.

Dr. Olivero also alerted the staff to the fact that they may expect to be held continually more accountable and responsible for changes and their results.

Many decisions are in the offering and shall have to be made regarding the roles that staff members will have to play in the future. The organization of the curriculum may warrant the inclusion of such roles as curriculum associates, master teachers, interns, and/or auxilary personnel. Likewise the organization of the instructional program can anticipate an equal number of alternatives; assembly groups; seminar groups; tutorial groups; support groups. Above all, it appears that new staffing patterns are not only inevitable but advisable. Clerical, technical, instructional, and supervisory aides loom on the horizon of tomorrow's educational program; as well as the replacement of the principal, who it would seem, is fast becoming absolescent, by a "leader" who performs as a manager for smoother operation.

The afternoon session was convened by Mr. Ernest Lovato, Chairman of the All-Pueblo Education Committee. Mr. Lovato spoke of the pride in being an Indian, as well as of the difficulty that one has in being, and appreciating all that goes into being a "good" Indian. He spoke of the problems inherent in coping with a dominant society and its progressiveness, which one must accept in order to be a success. He also complimented the Bernalillo Public Schools for the amount of help that it has been giving the Indian students, and praised the Title IV Program.

Dr. Aragon from the Cultural Awareness Center presented to the secondary teachers, a film titled, "Three Men of the Southwest"; namely, the Indian Spanish and Anglo. The film was shown in two parts. The first half is a flashing of the many prejudices held by, and about each of the three men, stereotyped, regarding the other two. The second half reveals, instead, the positive aspects of each culture, as they contribute to each other.

In addition for the hoped for, ultimate appreciation of each culture by the other two, the film also forces us to recognize that bigotry and prejudice are present, to differing degrees, in each of us and in each culture. All cultures are rich in heritage and values, and each person has an obligation to respect each other person and to regard him positively.

After the film, Dr. Aragon and Dr. Horacio Ulibarri, from the Department of Education at the University of New Mexico, formed a panel of two on the topic of Culture Awareness. They spoke, primarily, on the necessity for such a program and entertained questions and comments from the teachers themselves.

The afternoon workshop for the elementary teachers, under the direction of Mrs. Paula DeLong was conducted by Dr. Dolores Gonzales and Mariluci Ulibarri, both from the University of New Mexico. Dr. Gonzales' topic was Teacher Reading to the Culturally Disadvantaged; Mariluci Ulibarri spoke on the techniques of Teaching English as a Second Language.

Although there may not be total unanimity concerning the degree of commitment among the several building staffs, the majority indicated that their time had been spent in a worthwhile and profitable fashion. It is undoubtedly felt by some that the members of the district at large are working too industriously to effect a problem where perhaps there is none. Perhaps, but no problem is ever equally a problem to all.

PICTURES TAKEN AT JANUARY 30th SYSTEM-WIDE WORKSHOP

EVALUATION OF CULTURE AWARENESS WORKSHOP
January 30, 1970

MORNING SESSION

1. Program	POOR	ADEQUATE	GOOD	VERY GOOD	OUTSTANDING
A. Content	2	8	25	24	22
B. Presentation	1	2	16	31	29
C. Practicality	8	2	23	25	22
D. Speaker	1	1	11	33	35
E. Professionalism	3	4	16	30	27

2. Total Value To You:

"Good re-inforcment to past training."

"The talk by Mr. Olivero helped me to re-emphasize my philosophy on the importance of schools for the welfare of our children."

"It was a great presentation. Dr. Olivero never fails to gain my complete attention."

"Dr. Olivero has a good presentation, however, I had heard a similar program by him at a convention and therefore I wasn't really tuned in.
However, the idea of new trends and new learning materials, such as learning machines, etc., is great; but is not very realistic to school such as this where a $4,000.00 machine is something we can only read or dream about."

"Very worthwhile - Dr. Olivero again pointed out the many weaknesses in our methods of teaching. The change if it takes place must begin at the college level. After four years of traditional indoctrination at the college level, it is difficult to expect major change at the classroom level."

"I feel Dr. Olivero gave me much to think about, and a new slant on education."

"It was of value to me because we can begin to prepare for a change in the Bernalillo School System."

"Dr. Olivero brought out some very good points as to what can be done. It stimulated some thinking in the group I was in."

"The attention was kept by the use of visual aid. These things will be kept in mind better than if they had simply been repeated again."

"More insight into the area of Culture Awareness."

"It helped re-inforce many of the things we are trying to do."

AFTERNOON SESSION

Elementary Teachers

1. Program	POOR	ADEQUATE	GOOD	VERY GOOD	OUTSTANDING
A. Content			4	9	12.
B. Presentation			2	9	14
C. Practicality		1	2	11	11
D. Speakers					
1. Mariluci Ulibarri			1	9	16
2. Dr. Gonzales	1	1	3	10	10
E. Professionalism			1	10	10

2. Total Value To You:

"It provided many suggestions for better understanding our situation."

"Mrs. Gonzales did not have anything new. I felt we have heard this over and over. Mrs. Ulibarri's was outstanding - made you think of what two language learners might be experiencing."

"This was the best workshop that I have attended."

"The afternoon session was very outstanding in its presentation of methods and the techniques gained by practice."

"Better understanding of problems in the tri-cultural area and need of an improved curriculum."

"One of the speakers was of great value to me. Mrs. Mariluci Ulibarri presented her speech well."

"Each speaker pointed out many ways teachers can help the bilingual student. Must first recognize the problem - then have techniques and lessons to correct weaknesses."

"The afternoon program was one of the finest in the whole program. It will probably be very helpful to me well done!"

"Techniques for teaching English as a Second Language was very valuable."

"This is in line with some of the work we are doing in school. The changes taking place in education are most interesting and a reminder always helps to make us more aware of classroom and curriculum organization as well as of individualized instruction."

AFTERNOON SESSION

Secondary Teachers

1. Program	POOR	ADEQUATE	GOOD	VERY GOOD	OUTSTANDING
A. Content	7	13	17	12	1
B. Presentation	7	15	21	10	3
C. Practicality	7	13	16	9	5
D. Speakers:					
Dr. J. Aragon	7	9	14	15	5
Dr. H. Ulibarri	7	9	15	15	5
E. Professionalism	5	9	15	15	4

2. Total Value To You:

"They just brought out the problem of not accepting other cultures and the psychological effects but they did not give us anything positive to work toward nor any definite changes to make."

"I particularly enjoyed the comparison of the three cultures. It is impossible for me to give this a sum value, but I am sure that it will pay off tremendously in the future."

"Seemed poorly prepared. Ulibarri's ideas quite well known."

"Didn't get much out of presentation. There seemed to be a feeling of superiority of speaker and his small presentation."

"Better understanding of problems in the tri-cultural area and need of an improved curriculum."

Suggestions, if any, for improvement of future in-services of this type:

"Bring ideas of how we can help the Mexican American and Indian student to do better in English. I would recommend vocational English classes."

"Keep bringing good and interesting speakers. Keep bringing activities that motivate people. Perhaps if the "working day" is shortened, it might improve the attitude of some people."

"We need specific suggestions, at each grade level, now that we have heard many suggestions on cultural differences at all levels."

"Some effort should be made toward making definite changes - not just in re-evaluating the problems of teaching in a tri-cultural area; working with the principals and administrators for help in what resources we have available in the schools themselves and how we can use them best; work with departments from all the schools for help and suggestions they might have."

"Bring more speakers like Dr. Olivero. They have very many new ideas to share with teachers."

"We know we were weak in cultural awareness, but I think we have improved--we need help in the "how" to do it."

"Put the teachers to work instead of entertaining the teachers by having us just sit there and maybe ask a few questions.

Let's use some of the resources from educators like Dr. Ulibarri and SWCEL but maybe utilize actual experiences of the teaching staff in order to stimulate more interaction and understanding within our district."

"Select a committee at every grade level to suggest which areas of the curriculum need to be done first; hire experts in the field of developing curriculum (with cultural awareness in mind) to help with the guidelines."

"More sessions like the one presented by Mrs. Ulibarri and Dr. Dolores Gonzales because of their practicality in techniques through practice."

"Always strive to bring good and interesting speakers."

"(1) Materials with guidelines available for teachers to use in the classroom; (2) Training by professionals with staff; (3) break up into small groups - rotate consultants among groups summarize ideas of group to present to entire staff; (4) have teachers bring to meeting, ideas and techniques that have been successful for them--share with others."

CULTURE AWARENESS
WORKSHOP

Place: Vocational Complex

Cadre in Charge: Virginia Chavez
Elizabeth Ashe

February 2, 1970 - 8:00-8:15 **Consultants**

Why Culture Awareness---------------------------------Toby L. Salas

8:15 - 4:30

T Sessions--Mary Harrison

February 3, 8:00 - 12:00

T Sessions--Mary Harrison

1:00 - 2:45

Socio-Cultural Background of the Pueblo Indian--------Dr. Allan Kite

2:50 - 4:00

Culture Awareness Implementing School Curriculum-----Dr. Al Valencia

February 4 - 8:00-9:30

Problems Indian Students encounter in Education------------Joe Sando

9:45 - 10:15

Socio-Cultural Background of the Mexican American-------Dr. Ulibarri

11:20 - 12:00

Cooperation of Indian Parents and Teachers-------------Ernest Lovato

1:00 - 2:30

Socio-Cultural Background of the Anglo-------------Dr. Gilbert Merkx

2:40 - 4:00

Panel of Students------------------------------High School Students

EVALUATION OF CULTURE AWARENESS WORKSHOP
February 2-4, 1970

1. Program	POOR	ADEQUATE	GOOD	VERY GOOD	OUTSTANDING
A Content		4	6	8	1
B. Presentation		2	6	12	
C. Practicality		4	8	7	1
D. Speakers:					
1. Mary Harrison		3	7	7	2
2. Dr. Kite	1	2	5	7	4
3. Dr. Al Valencia	3	3	5	7	2
4, Joe Sando		1	6	9	3
5. Dr. Ulibarri		2	3	10	4
6. Ernest Lovato		1	5	11	2
7. Dr. Gil Merkx	4	2	5	6	2
E. Professionalism		3	3	10	1
F. Total Value to You		1	5	8	5

2. The workshop was:

(14) Better than I expected it to be.
(4) About as good as I expected it to be.
(1) Less valuable than I expected it to be.

3. Will you recommend this workshop to a collegue for future attendance?

Yes 19 No 1

4. Suggestions, if any, for improvement of programs like this:

"Have more speakers that are actually participants in the culture they are speaking about. Anthropoligists do not always have the right information about what makes a person tick. T Sessions should be longer. I feel I would have gotten more if we would have had time. I feel we should have more workshops like this."

"More emphasis on the problem of language usage. Mainly what things should be expressed more so than others.

"A longer length of time given to this training. More delineation as to what is trying to be accomplished."

"Bring in master or so called master teachers from other school systems (panel)."

"More panel, no university professors."

"I feel T sessions should, if possible be longer. I think in the time given we merely scratched the surface. I think that the student participation should be included in every workshop."

"I suggest we have more T sessions on Culture Awareness as they were very impressive and beneficial."

"Shorten speakers' time of lecturing--more junior high and high school student participation. Perhaps even elementary students in program."

"I think that if this sensitivity training program would be conducted at building level, (all teachers working together) there would be a better understanding of individual differences than there is right now."

OFFICE OF THE SUPERINTENDENT
DIVISION OF INSTRUCTION
BERNALILLO PUBLIC SCHOOLS
BERNALILLO, NEW MEXICO
February 12, 1970

MEMO #14

TO: Administrative Council for Instruction and Cadre

FROM: Arnold J. Rael, Title IV Director

CONCERNING: Monthly Cadre in-service; personnel who have completed Culture Awareness workshop.

The monthly cadre in-service meeting will be held on February 19, 1970, at 3:30 p.m. in the conference room of the Central Office.

The following list of certified personnel from the Bernalillo Public Schools, have completed a three day in-service culture awareness workshop. (February 2-4, 1970)

Joseph Atencio
Mary Fast
Alice Nelson
Robert J. Duran
Antonio Montoya
Bertille Baca
Flora Sanchez
Mildred Kline
Helen Craghead
Gilbert Martinez
Magdalene Martinez

Darlene Gurule
Luz Gandert
Ernestine Sanchez
Fay Gregg
Cleotilde Garcia
Edwin Holbrook
Patricia Howell
Melquiades Alderete
Elaine Breitling
Zenaida Bachicha

Attached to this memo, for your information, is the evaluation of the January 30th system-wide in-service and the February 2-4 Culture Awareness workshop.

AJR:em

OFFICE OF THE SUPERINTENDENT
DIVISION OF INSTRUCTION
BERNALILLO PUBLIC SCHOOLS
BERNALILLO, NEW MEXICO
February 23, 1970

MEMO #15

TO: Administrative Council for Instruction and Cadre

FROM: Arnold J. Rael, Title IV Director

CONCERNING: Culture Awareness Workshop and Summary of Cadre In-Service.

The last workshop on Culture Awareness for the teachers, will be held on March 11th through the 13th. At the completion of this workshop, all of the teachers in our school system will have attended a culture awareness workshop. The personnel listed below will be attending the workshop.

Bernalillo High School

Angela Dominguez
Veronica Conlon
A.A. Martinez
Archie Sanchez

Bernalillo Junior High

Edmund Keehan
Lorraine Trujillo
James Baca
William Luxford

Roosevelt Grade School

Zita Gonzales
Cora Atencio
Berna Valdez
Fannie Maestas

Santo Domingo School

Lawrence Chavez
Alfonso Duran
Mary Rose Baca
Bessie Gradi
Kay Nickels
Edwin Holbrook
Emily Garcia

Cochiti School

Rafaelita Chavez

Placitas School

Benito T. Baca

Attached to this memo is the schedule for the March 11-13 workshop, and the summary of the February 19, Cadre in-service.

AJR:em

CULTURE AWARENESS
WORKSHOP

Place: Vocational Complex All Purpose Room

Cadre in Charge: Erlinda Baca
Rosemary Paez

March 11 - 8:30-8:45 **Consultants**

Why Culture Awareness----------------------------------Toby L. Salas

8:45-4:30

T Sessions--Mary Harrison

March 12 - 8:30-11:45

T Sessions--Mary Harrison

12:45-2:30

Socio-Cultural Background of the Pueblo Indian-----------Joe Sando

2:35-4:15

Socio-Cultural Background of the Mexican American-----Dr. Ulibarri

March 13 - 8:30-9:30

Problems Indian Students Encounter in Education--------Sam Arquero
Governor
Cochiti Pueblo

9:35-11:45

Socio-Cultural Background of the Anglo-----------Dr. Gilbert Merkx

12:45 - 2:20

Culture Awareness---Implementing school curriculum---Dr. Al Valencia

2:30 - 3:20

Panel of Students----------------------------High School Students

SUMMARY OF CADRE
IN-SERVICE

The monthly cadre in-service was held on February 19, 1970, at 3:30 p.m. in the conference room of the Central Office. All the cadre members, with the exception of Leo Reano, were present at this in-service.

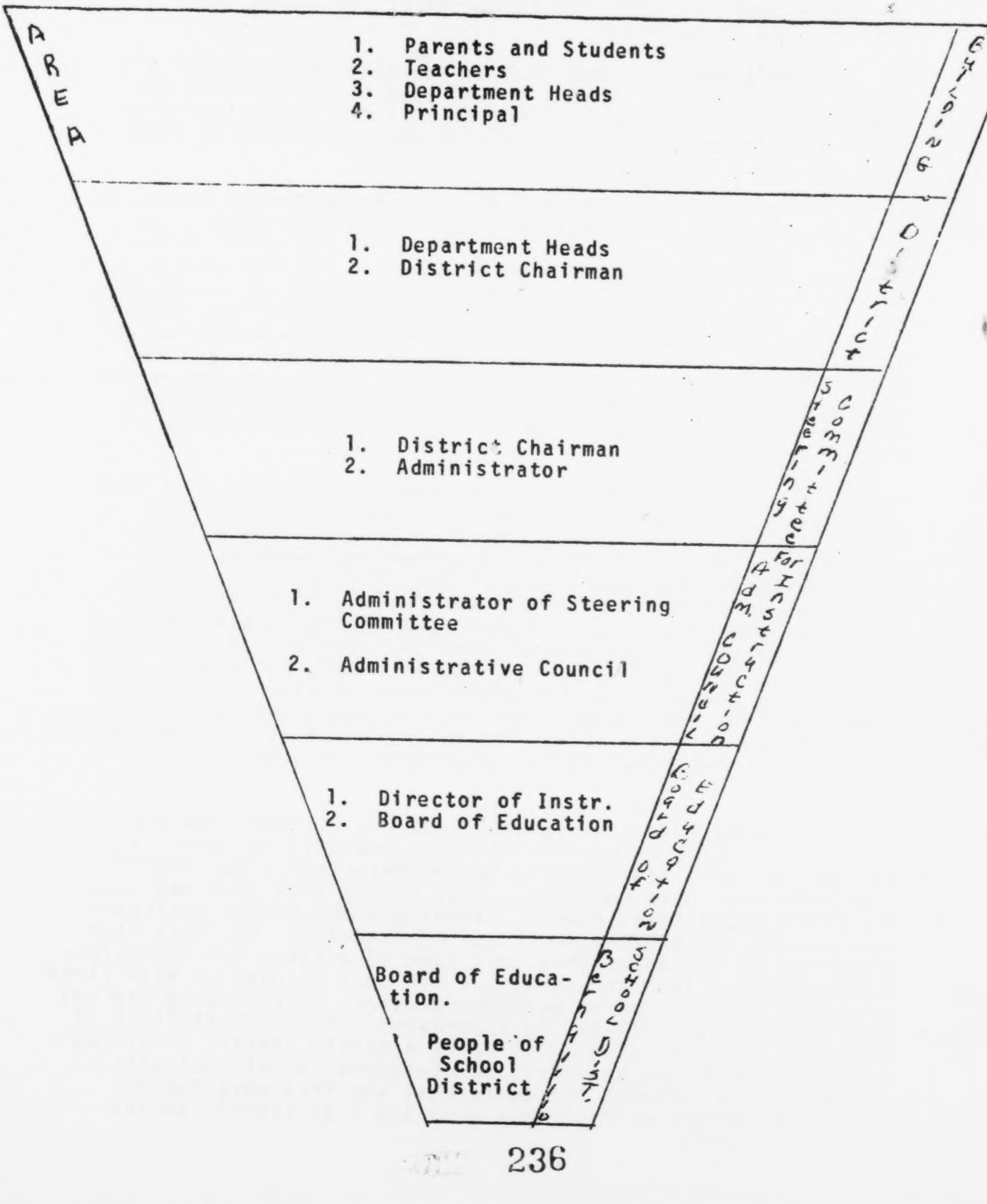
Mr. Rael informed the cadre that he has been going to the different buildings and talking to the teachers concerning the 1970-71 Title IV proposal. He also told the cadre that they would have to be meeting a couple of days next week so that they can start writing the proposal.

After these announcements, Mr. Rael called on Dr. Ulibarri, the consultant, to make his presentation to the cadre. Dr. Ulibarri asked for the assignment given to the cadre at the previous in-service on Internal Evaluation and Assessment. At this time, Mr. Rael presented his assignment on procedures for this evaluation and assessment. He explained how these procedures could be followed before and during curriculum revision. Attached is the illustration and procedures of Mr. Rael's presentation. (The procedures of evaluation and assessment were an assignment given by Dr. Ulibarri, and are not the procedures for evaluation and assessment approved by the Administrative Council.)

In his presentation, Dr. Ulibarri stated that there is a lack of communication between the needs of the children of the district, and whether the teachers are meeting these needs. He posed a question to the cadre on how the teachers were going to detect what the needs of the children were. He then went on to say that to get to the core of the needs of these children, the school district was going to have to evaluate itself in the area of physical, social, and intellectual needs. One of the ways to start on this evaluation is by taking a hard look at the achievement levels, the drop-out rates, and the post school education of the students. Dr. Ulibarri assigned the cadre, for next month's in-service, to develop five questions on the needs that had just been discussed.

The cadre went into a discussion with Dr. Ulibarri and the Title IV Director to see how the non-certified personnel such as the janitors, secretaries, bus drivers, etc., can attend a culture awareness workshop. They stated that this was very important since these people, especially the pueblo employees are usually the key people in their community. Mr. Rael then explained to the cadre that this idea of getting the non-certified personnel into the workshops had been planned in this first proposal, but because of monetary reasons, these people had not been able to participate in a workshop. The 1970-71 Title IV proposal, Mr. Rael said, will carry a strong feature on having a workshop with the non-certified personnel as participants. Mr. Rael also informed the cadre that the last workshop on culture awareness will be held with the high school student council in April.

ILLUSTRATION FOR INTERNAL EVALUATION
AND
ASSESSMENT


AREA
Existing
District
Steering Committee
For Instruction
Adm. Council
Board of Education
Bernalillo
School Dist.

1. Parents and Students
2. Teachers
3. Department Heads
4. Principal

1. Department Heads
2. District Chairman

1. District Chairman
2. Administrator

1. Administrator of Steering Committee

2. Administrative Council

1. Director of Instr.
2. Board of Education

Board of Education.

People of School District

I. Building Level

1. Parents and Students - (A lot of involvement)

   A. Teachers make a survey of how their school is meeting the community needs.

   B. Have meetings with parents and teachers at the building level and see how they can cooperate with teachers in producing a stronger curriculum.

   C. Find out from parents and students what they think the schools should emphasize the most to meet the demands' as the go out into the world.

   D. What areas are the schools over-emphasizing and can cut back.

2. Teachers

   A. What are the teachers doing now?

   B. Get what is being taught now that is appropriate for change so as to be able to start on curriculum revision.

   C. Find out the enthusiasm of the teachers. Are they committed to change?

3. Department Heads

   A. Evaluate the teachers in the departments and the materials in their departments.

   B. Recommendation of the teachers and materials to the principals.

   C. See weaknesses and strengths of themselves in coordinating their department.

4. The Principal

   A. Overseer of the whole program in their building. Seeing that the school district philosophy is being implemented into the school program.

   B. Getting qualified department chairmen and teachers.

   C. Advising building committees and guiding them.

5. District

   1. Department Chairman

      A. Reports progress of work done in the building level to the different department chairmen of the different buildings.

B. Work with the chairmen of the district to coordinate the work of their building, with the work being done at the district level.

C. Report back to the principals and the teachers in their department, of the progress of the district committee.

2. District Chairman

A. Work with the chairmen of the different buildings, advising them and coordinating their work to see that there is continuity of the subject matter throughout the district.

6. Steering Committee

1. District Chairman reports the progress being done at the building level, informing the Administrative Council of the reactions of the department heads in their meetings.

2. Administrative Chairman

A. Advises and evaluates the work of the district chairman on how the progress of curriculum is continuing.

B. He takes back to the Administrative Council, the reports of the district chairman.

7. Administrative Council for Instruction

1. Chairman of Steering Committee

A. Reports back to the Administrative Council of the progress of the steering committee.

B. Listens to advise and progress at the administrative level and takes back to the steering committee.

2. The Administrative Council

A. Under the chairmanship of the Director of Instruction, guides the administrative chairman of the steering committee on how to contine working with the district chairman.

B. They evaluate also the progress of the different committees throughout the school system.

8. Board of Education

1. The Superintendent, or the Director of Instruction with the permission of the Superintendent, upon the recommendation of the Administrative Council, then reports to the Board of Education on the progress of internal evaluation and assessment.

2. Board of Education accepts or rejects.

9. Bernalillo School District

1. Board of Education - If it accepts the recommendations of the Director of Instruction, it then has a responsibility of seeing that the recommendations are implemented and that the information is disseminated to the people of the school distirct.

2. People of School District - The cycle is completed and the people have benefited.

BERNALILLO HIGH SCHOOL STUDENT COUNCIL
CULTURE AWARENESS WORKSHOP

Place: Vocational Complex All Purpose Room

March 9 - 9:00-9:15

Consultants

Why Culture Awareness----------------------------Toby L. Salas

9:15-11:25

T Sessions--Mary Harrison

Lunch

12:45 - 3:15

T Sessions--Mary Harrison

March 10 - 9:00-11:00

T Sessions--Mary Harrison

11:05 - 12:15

Socio-Cultural Background of the
Pueblo Indian--------------------------------- Joe Sando

1:30 - 3:00

Socio-Cultural Background of the
Mexican American-------------------------------Dr. Ulibarri

March 11 - 9:00-10:30

Socio-Cultural Background of the Anglo-----------Dr. Gil Merkx

10:30-11:15

Unity among the three Cultures----------------Gov. Sam Arquero

11:15 - 11:30

Evaluation-------------------------------------Arnold J. Rael

EVALUATION
BERNALILLO HIGH SCHOOL STUDENT COUNCIL
CULTURAL AWARENESS WORKSHOP

1. Consultants	POOR	FAIR	GOOD	VERY GOOD
Mary Harrison			1	3
Joe Sando		1	2	1
Dr. Ulibarri	1	3		
Dr. Gil Merkx		2	2	
Sam Aquero	1			3

2. Was the workshop beneficial to you? Yes 4 No 0 Why?

GROUP I

Because we got to know one another better. We also got to know ourselves better. We have come to an understanding to work with each other.

The three speakers who spoke to us about the cultures told us many things that we were not aware of.

GROUP II

We got to know ourselves and others better. We learned more about the cultures of other peoples. We learned how to understand people of different ages and how they feel. We are now more of a unity.

GROUP III

We learned more about unity among people, race, color and creed. We developed trust for fellow humans. We also learned to examine ourselves more thoroughly.

GROUP IV

A. You've got to trust other people

B. Evaluation of yourself

C. Understanding the individual

STAFF EVALUATION FOR ATTITUDINAL CHANGE

It is a known fact that the teacher's attitude play a predominant role in determing his effectiveness in carrying out a good school program. Unfavorable attitudes may prevent him from accepting the student as a person of equal worth, thus forming a barrier towards the creation of the rapport and understanding necessary for a productive learning situation.

The problem of stereotyping (which denotes a degree of prejudice) and the fact that teachers are operating within a middle-class value system is of significance in the Southwest where teachers are in frequent contact with children from three ethnic groups; the Anglo, Indian and the Mexican American. The fact that a considerable number of school personnel do stereotype and function within a conventional middle-class values system was substantiated by studies examined in related literature.

The major purpose of this evaluation was to investigate the possibility of changing the ethnic attitudes of our staff through the Title IV Cultural Awareness Program. At the beginning of the program we were fully aware that ethnic attitudes are acquired mainly through a process of conditioning which begins in early childhood and continues throughout life. They become deeply ingrained and difficult to change. Current literature tends to indicate that of several methods most frequently used in an attempt to alter ethnic attitudes sensitivity training appears to be much more successful. The basic idea behind this type of training is to help the individual learn more about himself, and about the ways in which he interacts and identifies with other people, thus becoming more aware of himself and of others.

The instruments used in evaluating the cultural awareness program were Adorno's F-Scale, Osgood's Modified Semantic Differential Scale, and the Spanish American and Rio Grande Pueblos Practices Survey. The F-Scale is the evaluating instrument used in this study. The other two scales were merely used as control instruments to see if the measurements (results) given by the F-Scale were valid.

Although the complete Adorno's F-Scale was administered only five of the nine scales (clusters) were used to evaluate our program. These clusters are as follows"

A. Conventionalism: Rigid adherence to conventional middle class values.

	Pre-test (3/31/69)	Post-Test	Gain in Disagreement
Agree:	227	138	23%
Disagree	161	250	

B. Authoritarian Submission: Submissive uncritical attitudes toward idealized moral authorities of the group.

	Pre-test (3/31/69)	Post-Test	Gain in Disagreement
Agree:	384	288	14%
Disagree:	292	381	

C. Authoritarian Agression: Tendency to be on the lookout for and condemn reject and punish, people who violate conventional values.

	Pre-test (3/31/69)	Post-Test	Gain in Disagreement
Agree:	373	234	18%
Disagree:	392	531	

E. Superstition and sterotypy: The belief in mystical determinants of the individual's fate, the disposition to think in rigid categories.

	Pre-test (3/31/69)	Post-Test	Gain in Disagreement
Agree:	276	207	12%
Disagree:	316	389	

F. Power and toughness: Preoccupation with the dominance--submission, strong-weak, leader-follower dimension; identification with power figures; overemphasis upon the conventional attributes of the ego; exaggerated assertion of strength and toughness.

	Pre-test	Post Test	Gain in Dis-Agreement
Agree:	304	215	13%
Disagree:	358	442	

Since disagreeing on the scale denotes a more liberal individual with less adherence to conventional middle-class values, and a less authoritarian individual, a gain in this area on the scale implies that progress has been made in cultural awareness. Our staff has become more aware of cultural differences, has acquired more awareness of self, and are more conscious of the fact that different methods and approaches have to be used in order to educate the culturally divergent students in the district.

Although the gains made are not gigantic, nevertheless, they indicate that the cultural awareness program is experiencing some success and by all means should be continued.

The findings on the Osgood's Semantic Differential Scale and on the Spanish American and Rio Grande Pueblos Practice Survey tend to support the results of the F-Scale. These two instruments indicate that a certain amount of stereotyping and a degree of unawareness still exist in many of our school personnel. It revealed the fact that many of our teachers are still unaware of some very real cultural differences which exist among our school population.

Due to space in this report, the statistics for Osgood's Semantic Differential Scale and the Spanish-American and Rio Grande Pueblos Practice Survey will not be included.

SPANISH AMERICAN AND RIO GRANDE PUEBLOS
PRACTICE SURVEY

The following 25 items will measure the persistance of traditional values, folkways, concepts, and practices among the Spanish-American and Rio Grande Pueblo groups of New Mexico.

Place the letter representing each group in the space chosen, using the following letter code:

S = Spanish-American
I - Southwest Indian

Scale

6 = Still Strongly operative
5 = Operative mostly with older generation (45 and over)
4 - Operative mostly with younger generation
3 = Traces
2 = Unknown to participants
1 = Not consistently operative

Interpretation of Cultural Differences In Child Behavior in the Classroom

6 5 4 3 2 1

1. The Pueblo and Spanish-American students come to the classroom with a set of values and a background of experiences radically different from those of the average Anglo child.
   S Yes__No__ I Yes__No__
   ___ ___ ___ ___ ___ ___

2. The Indian and Spanish-American child's pattern of behavior in the classroom will not be what the average teacher would expect to find in the typical American community.
   S Yes__No__ I Yes__No__
   ___ ___ ___ ___ ___ ___

3. The teacher will probably find a group of shy, quiet, and reserved children who never seem to "come out of their shell".
   S Yes__No__ I Yes__No__
   ___ ___ ___ ___ ___ ___

4. The teacher will note that the competitive practices of the American classroom are not applicable.
   S Yes__No__ I Yes__No__
   ___ ___ ___ ___ ___ ___

5. The student will not seek to be different nor individual.
   S Yes__No__ I Yes__No__
   ___ ___ ___ ___ ___ ___

6. The Indian and Spanish student will not attempt to excel in the academic subjects.

S Yes__No__ I Yes__No__

___ ___ ___ ___ ___ ___

7. They will not attempt to excel in sports.

S Yes__No__ I Yes__No__

___ ___ ___ ___ ___ ___

8. The teacher may discover that "putting democracy to work in the classroom may be a bit different in a classroom of Spanish-American and Pueblo children.

S Yes__No__ I Yes__No__

___ ___ ___ ___ ___ ___

9. All Spanish-Americans and Indians have learned from childhood to accept adult authority.

S Yes__No__ I Yes__No__

___ ___ ___ ___ ___ ___

10. The Spanish and Indian child probably take to the classroom but a meager background of experience.

S Yes__No__ I Yes__No__

___ ___ ___ ___ ___ ___

11. The teacher will find that it is difficult for the Indian and Spanish-American student to identify with Dick and Jane.

S Yes__No__ I Yes__No__

___ ___ ___ ___ ___ ___

12. The Spanish-American and Pueblo child is not observed with cleanliness as are middle-class Americans.

S Yes__No__ I Yes__No__

___ ___ ___ ___ ___ ___

13. Since sexual mores are not what they are in American society, a pregnant Spanish and Pueblo girl may not be unusual in school.

S Yes__No__ I Yes__No__

___ ___ ___ ___ ___ ___

14. Their toilet practices lock the modesty thought proper in Puritan (WASP) American circle.

S Yes__No__ I Yes__No__

___ ___ ___ ___ ___ ___

15. Due to the religious beliefs of the Indian and Spanish child, teaching the scientific method will be difficult.

S Yes__No__ I Yes__No__

___ ___ ___ ___ ___ ___

16. The middle-class teacher will find that the pattern of discipline in Spanish and Indian communities is different from that of her own culture.

S Yes__No__ I Yes__No__

___ ___ ___ ___ ___ ___

17. Inexactness regarding time is acceptable. Therefore, students are generally late to class.

S Yes__No__ I Yes__NO__

___ ___ ___ ___ ___ ___

	S	I
18. The Indian and Spanish-American child is hard to motivate.	Yes__No__	Yes__No__
	___ ___ ___	___ ___ ___
19. The Pueblo and Spanish-American student is lazy.	Yes__No__	Yes__No__
	___ ___ ___	___ ___ ___
20. The teacher will find that shame and fear are effective controls in Pueblo and Spanish American society. The abuelo and bogey-man is a reality for these students, but not the "hickory rod."	Yes__No__	Yes__No__
	___ ___ ___	___ ___ ___
21. The Pueblo and Spanish-American student is not overly concerned with grades.	Yes__No__	Yes__No__
	___ ___ ___	___ ___ ___
22. Since all teachers are adults, all Indian and Spanish students will obey them without question.	Yes__No__	Yes__No__
	___ ___ ___	___ ___ ___
23. Pueblo Indian and Spanish children are frequently absent due to the many Indian and Spanish ceremonials.	Yes__No__	Yes__No__
	___ ___ ___	___ ___ ___
24. Because the Anglo dominance structures the educational system toward cognition (intellectual) the Indian and Spanish child is put at a disadvantage.	Yes__No__	Yes__No__
	___ ___ ___	___ ___ ___
25. The teacher must be willing to be more emotional toward the minority child more often than toward the Anglo child.	Yes__No__	Yes__No__
	___ ___ ___	___ ___ ___

F-SCALE

This scale will measure attitudes relative to cultural awareness and will be used as one of the instruments in evaluating our program. Please circle appropriate letter. (A-agree, D-disagree)

Prior to 8-31-69	Now	
1. A D	A D	Obedience and respect for authority are the most important virtues children should learn.
2. A D	A D	No weakness or difficulty can hold us back if we have enough will power.
3. A D	A D	Science has its place, but there are many important things that can never possibly be understood by the human mind.
4. A D	A D	Human nature being what it is, there will always be war and conflict.
5. A D	A D	Every person should have complete faith in some supernatural power whose decisions he obeys without question
6. A D	A D	When a person has a problem or worry, it is best for him not to think about it, but to keep busy with more cheerful things.
7. A D	A D	A person who has bad manners, habits, and breeding can hardly expect to get along with decent people.
8. A D	A D	What the youth needs most is strict discipline, rugged determination and the will to work and fight for family and country.
9. A D	A D	Some people are born with an urge to jump from high places.
10. A D	A D	Now-a-days, when so many different kinds of people move around and mix together so much a person has to protect himself especially carefully against catching an infection or disease from them.
11. A D	A D	An insult to our honor should always be punished.
12. A D	A D	Young people sometimes get rebellious ideas, but as they grow up they ought to get over them and settle down.
13. A D	A D	It is best to use some pre-war authorities in Germany to keep order and prevent chaos.
14. A D	A D	What this country needs most, more than laws and political programs, is a few courageous, tireless, devoted leaders in whom the people can put their faith.

PLEASE CIRCLE

	Prior to 8-31-69	Now	
15.	A D	A D	Sex crimes, such as rape and attacks on children, deserve more than mere imprisonment; such as criminals ought to be publically whipped.
16.	A D	A D	People can be divided into two distinct classes; the weak and the strong.
17.	A D	A D	There is hardly anything lower than a person who does not feel a great love, gratitude and respect for his parents.
18.	A D	A D	Some day it will probably be shown that astrology can explain a lot of things.
19.	A D	A D	Nowadays more and more people are prying into matters that should remain personal and private.
20.	A D	A D	War and social troubles may some day be ended by an earthquake or flood that will destroy the whole world.
21.	A D	A D	Most of our social problems would be solved if we could somehow get rid of the immoral, and crooked, and feeble-minded people.
22.	A D	A D	The wild sex life of the Greeks and Romans was tame compared to some of the goings-on in this country, even in places where people might least expect it.
23.	A D	A D	If people would talk less, and work more, everybody would be better off.
24.	A D	A D	Most people don't realize how much our lives are controlled by plots hatched in secret places.
5.	A D	A D	Homosexuals are hardly better than criminals and ought to be severely punished.
6.	A D	A D	The business man and the manufacturer are more important to society than the artist and the professor.
7.	A D	A D	No sane, normal, decent person could ever think of hurting a close friend or relative.
8.	A D	A D	Familiarity breeds contempt.
9.	A D	A D	Nobody ever learned anything really important except through suffering.
0.	A D	A D	The true American way of life is disappearing so fast that force may be necessary to preserve it.

MODIFIED OSGOOD'S SEMANTIC DIFFERENTIAL SCALE

Date____________________

Directions: Everyone has a mental picture of what people are like. Using the word scales on the pages, decribe what you think a typical Anglo-American (WASP), Mexican-American, and Southwest Indian adolescent is like.

You will note that each scale has an adjective at each end, with seven spaces in between.

1. Decide first which adjective on a scale seems most descriptive of the particular ethnic group.
2. Decide to what degree it seems descriptive by choosing one of the spaces on the scale.
3. Place the letter representing each group in the space chosen, using the following letter code:

A = Anglo
M = Mexican American
I - Southwest Indian

Example:

Tall		A		I			M	Short

Each line should have three letters, one for each ethnic group. You may place one, two, or three letters in any given space. Make your judgment or estimate for all three groups in a single scale before proceeding to the next.

YOUR FIRST IMPRESSION IS PROBABLY THE MOST VALID, SO DO NOT SPEND TOO MUCH TIME ON ANY ONE SCALE

	Very Much	Quite a bit	Slightly	Quite Equal	Slightly	Quite a bit	Very Much	
Curious								Indifferent
Withdrawn								Outgoing
Co-operative								Non-Co-operative
Sad								Happy
Intelligent								Not Intelligent
Ugly								Good Looking
Pleasant								Unpleasant
Not on Time								On time
Active								Passive
Slow								Fast
Large								Small
Cruel								Kind
Non-Competitive								Competitive
Sick								Healthy
Obedient								Disobedient
Unsuccessful								Successful
Wise								Foolish
Depressed								Cheeful
Nice								Awful

	Very much	Quite a bit	Slightly	Quite Equal	Slightly	Quite a bit	Very much	
Sluggish								Alert
Honest								Dishonest
Smells bad								Smells good
Truthful								Liar
Apathetic								Enthusiastic
Conformist								Non-Conformis
Secretive								Open
Industrious								Lazy
Submissive								Aggressive
Talkative								Quiet
Mystical								Programic
Shares								Selfish
Callous								Sensitive
Responsive								Non-Responsive
Low Motivation								High Motivation
Non-Superstitious								Superstitious
Prefers Status quo								Prefers chang
Abstract thinker								Average thinker
Poor Memory								Good Memory

	Very much	Quite a bit	Slightly	Quite Equal	Slightly	Quite a bit	Very much	
ptimist								Pessimist
on-aterialistic								Materialistic
lans ahead								Does not plan ahead
ervous								Calm
riendly								Hostile
arcastic								Not sarcastic
asy-going								Stubborn
actless								Tactful
tudious								Not studious
eckless								Careful
roadminded								Narrow-minded
loppy								Neat
easonable								Unreasonable
mmature								mature
ependable								Not dependable
earful								Confident
conomical								Wasteful
umbling								Efficient
onsiderate								Not Considerate
llogical								Logical

Press Releases

B.P.S. CULTURAL AWARENESS IN-SERVICE WORKSHOP

The Bernalillo Public Schools under the Title IV Cultural Awareness Program, has started its two week in-service program with ten teachers. These ten teachers will be going through a cultural sensitizing workshop in which at the end will make them much more aware of the type of students that they will be handling in their classrooms during the following year. After this workshop ends, these ten teachers will be teaching for two weeks all the new teachers that have been hired by the Bernalillo Public Schools. Again they will be trying to sensitize the incoming faculty.

Speakers that we have had were Joe Sando from the All Pueblo Council who spoke on the socio-cultural aspect of the Pueblo Indian; Dr. Terry Daniel and Dr. Casavantes, who team talked on the socio-cultural background of the Mexican American and the Anglo.

The last part of our workshop, we plan to have leaders from the community of Bernalillo and the pueblos, for panel discussions. The teachers will also be visiting the pueblos to talk to the parents on what they think is needed in education of their children.

Guests that we have had at our workshop were Miss Rebecca Baca, Vice President of the Bernalillo Public Schools Board of Education; Mr. Henry Pascual and Mrs. Mildred Fitzpatrick, from the State Department of Education. Local community people have also attended several of the training sessions in the workshop.

Arnold J. Rael, Title IV Director

The two week-in service workshop in cultural awareness provided us with a variety of experiences that dramatically painted out the cultural differences of our student population.

The workshop was very enlightening to me. I have worked with these students for five years and have made an effort to learn more about them, yet I was surprised at the many things that I was not aware. Many actions on the part of the students which previously baffled me are now understandable.

The first two days of the workshop were spent in training sessions. The learning goals of these sessions were to help us to understand ourselves better, to what impact we have on other people as well as the impact other people have on us. The sessions proved to be a great experience to us. It made us aware of the impact of our behavior on our students, and of the importance of non-verbal communication.

The consultants that were brought in were competent and provided us with much needed information regarding the value systems of the Indian, Spanish and Anglo cultures. A great deal of information was presented by these consultants pertinent to the teaching of tri-cultural youngsters. This information was very practical in that it can be used in our teaching-learning experiences. Many particular instances were pointed out where we as teachers can bring in additional information of a specific teaching unit that will help the Indian or Spanish student identify with the educational system. This information will illustrate to him that his cultural heritage is not being undermined, and that we don't want to change him into a middle-class Anglo, but that we desire to help him realize his potential as a human being and provide him with skills to enable him to raise his economic status and become a productive citizen.

Panel discussions involving Indian leaders, and students of the three cultural groups were held. These discussions brought out the feelings of students, parents and teachers concerning our schools, what is being taught and how it is taught. Suggestions were given for improvement.

The home visitation of an Indian family was very enjoyable and fruitful. In the home we visited, the house wife was the only one present. She has five children. Three of them have graduated from Bernalillo High School and one will be going into the tweleveth grade. The other one will be in the 11th grade. We discussed the school curriculum, whether it was meeting the needs of her children and what could be added or deleted. Many other were discussed which were reported to Mr. Rael.

Cultural activities and tours of the pueblos and communities which we service, were most enlightening in that they provided us with much information regarding our students.

The whole workshop was well organized. It led us from one activity to another in a sequential manner building up on the information that was presented. It provided us with insight into the life style, behaioral patterns, cultural values, etc., of our students. As a result, I feel, that we will be able to do a **better** job in the classroom.

Article by Cecilia Rinaldi

B.P.S. TITLE IV CULTURE AWARENESS PROGRAM

The Bernalillo Public Schools System is now moving in full gear with their cultural awareness program.

Some of the comments of teachers that have gone through the workshop are: "At first I had a rather negative attitude about this cultural awareness program; but now I am convinced that it is just what we needed in Bernalillo." "I thought this was another administrative gimmick, but after going through the workshop, I have been converted to this type of program for our school." "Hum, another of this culture stuff? Now I am wide awake and ready to implement the ideas that I got from the workshop into my school units."

One of the persons who has played a major part in making the program a success in Bernalillo, is Dr. John Aragon of the University of New Mexico Culture Awareness Center. Dr. Aragon is the area Director of Title IV, and is the overseer of the programs now going on in other school systems.

Mr. Arnold Rael, Director of Title IV, for the Bernalillo Public Schools, states that without the help of Dr. Aragon, his task of developing the program would have been very difficult.

Also involved in the Title IV workshop last week were Mrs. Inez Gabaldon, Secretary of the Bernalillo Public Schools Board of Education, and Mr. Pete Santistevan, Superintendent of the Bernalillo Public Schools.

"How Little I Knew..

....AND HOW MUCH I HAVE BEEN TAKING FOR GRANTED!"

by Virginia Lee Chavez, Teacher in Bernalillo Public Schools.

** This is the second in a series of Evaluations of the Cultural Awareness Workshops held in the Bernalillo Public Schools under Title IV written by teachers who have participated in the program. The first evaluation was written by Cecilia Rinaldi and was published in the August 29th issue of Northside Story.

On July 28, officially, the Bernalillo Public Schools embarked on a two-part workshop for the purpose of sulturally sensitizing the staff members in our system. The federally funded workshop, under the direction of Mr. Arnold Rael, began with a cadre, or nucleus, of ten teachers selected from among the sundry schools in the district, who were to meet daily, 9 a.m. to 4 p.m., for two weeks. The activities during those two weeks ranged from a twelve-hour session in sensitivity training, led by Mr. Joe Ulibarri & Mr. Ernest Suazo, to home visitations in the various Indian pueblos; films; noted, authoritative speakers from such organizations as the Southwestern Educational Lab, The Cultural Awareness Center, and the All Pueblo Indian Council; & tours of neighboring villages, attendance August 4 of the Santo Domingo Fiesta, including church services, lunch in the homes, and the dances; a visit from the so-called "moderate" spokesman for the United Mexican American Students at the University of New Mexico; and joint luncheons, Anglo-Dutch plan, at several local restaurants - oriented us to a specific culture of our concern. The cadre itself was composed of, culturally, one Indian from Santo Domingo, two Anglos and seven Spanish.

My job at this point is not to shake hands, pat backs, or to chronichalize the agendum, as such. Much of the former is deserving and will be done; the latter is quite necessary - and will also be done. We are now at the terminus of the second session, conducted for the benefit of those teachers coming into the Bernalillo Public Schools for the first time. One of the functions of the cadre has been to assist in the orientation of these teachers, many of whom are new also to the State of New Mexico. From here the work of the team is endless, mountainous, vital, and maybe, if we take

How Little ----

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the words of our "moderate" from UMAS to heart (and I believe we must), critical.

I faced this workshop both skeptically and mercenarily! We have been involved on other occasions with federally funded pots of gold and rainbow ideas. Many of those ideas are bound and lining closets and rafters in our respective schools, utilizing space we have to little of. Three and one half weeks later, I have pocketed more than samples from the pot of gold. Historical knowledge of the area - that's part. But the most fruitful part is that I have lined my pockets with some knowledge of the area - that's part. But the most fruitful part is that I have lined my pockets with some knowledge of how little I knew (and know) and some idea of how much I have been taking for granted.

Those of us who come from the "all-knowing" Anglo society and spend at least two years "being nice" to members of the other two neighboring cultures, spout off

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HOW LITTLE

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masterfully and damagingly about the habits, customs, and cultural grains we have amassed. And those of us who marry into and procreate "halfers" of a second culture, are even more guilty perhaps of showing our ignorance. We assume much license from mere association & daily contact. This is not, of course, to exonerate, members of the other two cultures who may wish to render the blonds into "liberal Anglos", guilty of all sorts of grand and petty theft.

So! Much of my pocket is filled with knowledge of "me"- in relation to: my students; their parents; my fellow teachers; the culture of my parents and that of my husband; my school; the curriculum as I have "preached" it and as I must re-learn to 'apply' it; the many knowledgeable persons available from all three cultures, as well as other sources, to assist me in applying it, and knowledge of me in relation to myself. I have 'learned' little; I have 'thought' much - and mostly about the many things I thought I knew.

As an Anglo, I have been made to understand that displays of affection are kept mostly at home and reserved primarily for one's children, one's spouses, one's parents, etc. Emotional responses are carefully moderated & seldom shared aloud. One may, and certainly does, feel affection outside the home and for a non-relative, but it is a quieter, more controlled observance. How fortunate that not all cultures have such in-grown, mickey-mouse notions. And how difficult for children to accept, on faith, an affection they may not really see, or hear expressed.

As a middle-class Anglo with my parent's sense of values, having my hand in the air with right answers anxious to broadcast how well I had read my lesson, seems like the proper response for every student in every classroom. Did it ever occur to me that there could be a child anywhere, to whom being "right" means nothing?

Could it be that I actually have been guilty of taking a bright, though insecure, child, putting him in front of a mirror of dumbness, and thereby helping him to become, indeed 'dumb'? With all my knowledge of course material, hours of education, and ten years of experience -- could I have done that?

As a middle class Anglo, I am also, rightfully (so I've been told) possessive. I want my Spanish husband to be proud of both himself and me. I want our children to be proud of their Spanish-speaking-singing grandmother and their Anglo grandmother's Pennsylvania Dutch shoe-fly pies. I want my Indian students and my Spanish students to see the affection my Anglo students accept so subtilely.

And I still want to know - whatever happened to the times when there were only three races? Where were the Spanish and Indians then?

My Great Experience

by Cecilia Rinaldi

The two week in-service workshop in cultural awareness provided us with a variety of experiences that dramatically pointed out the cultural differences in our student population.

The workshop was very enlightening to me. I have worked with these students for five years and have made every effort to learn more about them, yet I was surprised at the many things that I was not aware. Many actions on the part of the students which previously baffled me are now understandable.

The first two days of the workshop were spent in training sessions. The learning goals of these sessions were to help us to understand ourselves better; to what impact we have on other people as well as the impact other people have on us. The sessions proved to be a great experience to us. It made us aware of the impact of our behavior on our students and the importance of nonverbal communication.

The consultants that were brought in were competent & provided us with much needed information regarding the value systems of the Indian, Spanish and Anglo cultures. A great deal of information was presented by these consultants pertinent to the teaching of tri-cultural youngsters. This information was very practical in that it can be used in our teaching-learning experiences. Many particular instances were pointed out where we, as teachers, can bring in additional information in the presentation of a specific teaching unit that will help the Indian or Spanish student identify with the educational system. This information will illustrate to him that his cultural heritage is not being undermined, and that we don't want to change him into a middle-class Anglo, but that we desire to help him realize his potential as a human being and provide him with skills to enable him to raise his economic status and become a productive citizen.

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Panel discussions involving Indian leaders and students of the three cultural groups were held. These discussions brought out the feelings of students, parents and teachers concerning our schools, what is being taught and how it is taught. Suggestions were given for improvement.

The home visitation of an Indian family was very enjoyable and fruitful. In the home we visited, the housewife was the only one present. She has five children. Three of them have graduated from Bernalillo High and one will be going into the twelfth grade. The other one will be in the 11th grade. We discussed the school curriculum, whether it was meeting the needs of her children and what could be changed, added or deleted. Many other things were discussed which were reported to Mr. Rael.

Cultural activities and tours of the pueblos and communities which we service were most enlightening in that they provided us with much information regarding our students.

The whole workshop was well organized. It led us from one activity to another in a sequential manner building up on the information that was presented. It provided us with insight into the life style, behavioral patterns, cultural values, etc., of our students. As a result, I feel that we will be able to do a better job in the classroom.

MORE WORKSHOPS

by Virginia Chavez, Teacher and Cadre Member

The first system-wide in-service workshop on cultural awareness was held by the Bernalillo Public Schools on September 17, 1969 at the Bernalillo High School. The introductory remarks were provided by Mr. Toby L. Salas, Director of Instruction, following the Pledge of Allegiance, led by Miss Erlinda Baca, and his introduction by the Mistress of Ceremonies, Mrs. Elizabeth Ashe - teacher of home economics at the Junior High school. Mrs. Ashe then introduced Mrs. Cecilia Rinaldi, moderator of a panel of cadre members who she, in turn, introduced prior to their comments on such topics as: The meaning of cultural awareness; the implications of cultural awareness in the classroom; the activity conducted during the first summer workshop attended by the cadre, which was most appreciated. The discussion topics were intended somewhat as a resume of the summer format as well as to promote audience question-participation following panel reaction.

A follow-up evaluation proved the panel to be quite successful, though it would seen that a shortage of time served as somewhat of a handicap because of thwarting discussion "from the deck".

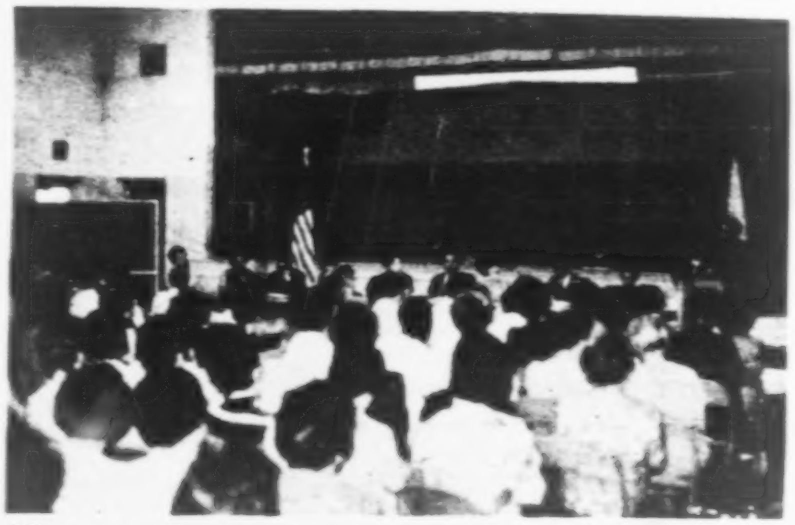
The workshop was reconvened after the traditional coffee break, by Dr. Leo Munoz, who spoke on the numerous necessities for furthering our goals regarding culture awareness in the classroom. He cited, as examples, the many activities taken for granted by a majority of teachers, which, in actuality, are foreign to the experiences had by many of our elementary youngsters. Such instructions as to "line up", which is a command the first-grader meets frequently during his day, are meaningless to a number of children for whom English is a second language. Reading readiness activities - - which may mean such seemingly simple things as the differentiation of small objects as opposed to large, are likewise unfamiliar to many children, whose teacher often proceeds under the assumption that such comparisons have become second nature.

Frankie McCarty, an extremely fluen and knowledgeable reporter provided a wealth of statistical information tending to complete the picture, factually, on a more nation-wide scope, regarding the complications and needs of differentiated cultures.

The final phase of the workshop was a film titled "The Mexican-American, which was received with divided reactions. Some felt the film resulted more toward establishing a cleavage and magnifying the differences among peoples and cultures rather than cementing relationships by capitalizing on the similarities.

The overall consensus was apparently commendable, with more than one commenting that, although certain modifications may be warranted, "more workshops of this sort are needed."

Members of the cadre listening to Mr. Toby L. Salas, Director of Instruction, speaking at the in-service workshop held on September 17, 1969. Left to right are: Joaquin Montoya, Virginia Chavez, Sue Charles, Cecilia Rinaldi, Dan Trujillo, Elena Gallegos, Elizabeth Ashe, and Mr. Toby L. Salas.



All the teachers of the Bernalillo Public Schools attending the in-service meeting on September 17.

2nd WORKSHOP

The second all-system in-service workshop for the Bernalillo Public Schools, sponsored by the Culture Awareness Program under Title IV was conducted Friday, January 30, 1970. Mrs. Sue Charles served as Mistress of Ceremonies and introduced the speakers for both morning and afternoon sessions. In addition to the staff members, the workshop was attended by five members of the Bernalillo Board of Education. These were Tom Montoya, Rueben Montoya, Joe Zimmerly, Rebecca Baca and Inez Gabaldon.

The morning session was a dynamic, entertaining, and informational one conducted by Dr. James Olivero, who pointed out, most emphatically, why a teacher's job is such a difficult one to define on the back of a Campbell's Soup can label. A teacher if not just a teacher - as a rose is a rose - but may perform as any one, or all of the following: counselor, scholar, doctor, parent-figure, clerk, buffer, interpreter, & as the nebulous, all-encompassing "facilitator." If a teacher sometimes fails to do the best job, it may be that he or she is simply attempting to function under the wrong label.

Dr. Olivero pointed out the necessity for determining the proper thrust of the program. He proffered such suggestions as the administration of a pre-test for evaluation, rather than a post-test for punishment; a greater variety of educational techniques; more emphasis on stimulating inquiry rather than rote memorization; wider evaluation of behaviors; and more promotion of self-evaluation as poopsed to that done only by the teacher. There are innumerable methods by which learning may take place, he stated, and it is that variety which ought to be used to the best advantage.

In view of the fact that the Bernalillo Public Schools are in the process of being directed toward curriculum change and/or revision, Dr. Olivero's advice, that curriculum concerns many things other than materials, should certainly weigh heavily in future thinking. He points out that curriculum implies: diagnostic testing; statement of objectives; cultural relevancy; methodological changes; and appropriate evaluations. He also alerted the staff to the fact that they may expect to be held continually more accountable and responsible for changes and their results.

Many decisions are in the offing and shall have to be made regarding the roles that staff members will have to play in the future. The organization of the curriculum may warrant the inclusion of such roles as curriculum associates, master teachers, interns, and/or auxiliary personnel. Likewise the organization of the instructional program can anticipate an equal number of alternatives; assembly groups; seminar groups; tutorial groups; support groups. Above all, it appears that new staffing patterns are not only inevitible but advisable. Clerical, technical, instructional, and supervisory aides loom on the horizon of tomorrow's educational program as well as the replacement of the principal, who, it would seem, is fast becoming absolescent, by a 'leader' who performs as a manager for smoother operation.

The afternoon session was convened by Mr. Ernest Lovato, Chairman of the All-Pueblo Education Committee. Mr. Lovato spoke of the pride in being an Indian, as well as of the difficulty one has in being, and appreciating, all that goes into being a "good" Indian. He spoke of the problems inherent in coping with a dominant society and its progressiveness, which one must accept in order to be a success. He also complimented the Bernalillo Public Schools for the amount of help that it has been giving the Indian students, and praised the Title IV Program.

Dr. Aragon from the Cultural Awareness Center presented to the secondary teachers a film entitled, "Three Men of the Southwest" - (Indian, Spanish and Anglo). The film was shown in two parts. The first half was a flashing of the many prejudices held by, and about each of the three men, stereotyped, regarding the other two. The second half revealed, instead, the positive aspects of each culture as they contribute to each other.